V. 137:2-3, 8, 11
F-Mr., Ag., N. 1938

THE MISSIONARY

HERALD

AT HOME AND ABROAD

FEBRUARY 1938

Debt of Honor Campaign Gains Momentum

The Cabinet of the Missions Council of the Congregational and Christian Churches, meeting on January 19, 1937 urged all churches and friends of the American Board and the Board of Home Missions to join hands in supporting the DEBT OF HONOR.

Dr. William F. Frazier, Executive Vice-President of the Board of Home Missions, has consented to serve as Chairman of the Individual Gifts Committee for the DEBT OF HONOR. Dr. Fred Field Goodsell, Executive Vice-President of the American Board, and Dr. D. Brewer Eddy, Secretary of the American Board, and others are working as members of this committee.

THE DEBT OF HONOR CAMPAIGN, whereby our Congregational and Christian Church membership is asked to contribute the necessary funds to make provision for the churches' share of the retirement annuities of 1400 senior ministers, is officially sponsored by the Executive Committee of the General Council, and has been approved and assured of active cooperation by the Directors of the Board of Home Missions and the Prudential Committee of the American Board, and formally endorsed by 35 State Conferences and districts.

PUBLISHED ON BEHALF OF THE

Debt of Honor

BY THE

Missions Council of the Congregational and Christian Churches

287 Fourth Avenue, New York, N. Y.

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Foreword

This is Race Relations Number, and so we major in the work of the American Missionary Association Division of the Board of Home Missions.

J. W. Nicholson is the pastor at Talladega and Miss Dent is a 1937 graduate of Talladega College and is the Community Extension Worker. Dr. McDowell, formerly missionary in Galangue, West Africa, is Principal of Lincoln Academy, Kings Mountain, North Carolina. Mrs. Lineweaver is Chairman of Race Relations on the Social Action Committee of the Chicago Fellowship of Congregational-Christian Women; she and her husband are in charge of the work at Bird Memorial Church, a religious and social center for inter-racial groups. Dr. Minton is superintendent of Pennsylvania. Mrs. Holt is wife of the former vice-president of the American Board and professor in Chicago Theological Seminary. Miss Davison is Extension worker in Alabama. Mr. Lorbeer is Manager of the Trade School, the High School, and the Training School in Pasumalai, South India. Dr. Laubach has recently returned to the Philippines and his work among the Mohammedan Moros from his literacy campaigns in Africa and India. Mr. Woodward assists in the Lanao work but also supervises the churches of the North Coast of Mindanao.

Mr. Cross, General Secretary of the North China Council, sends us the most recent, in point of time, article on the situation in China, inserted here at the last minute.

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The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXIV **FEBRUARY, 1938** **No. 2**

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Student Group at Ballard Normal School, Macon, Georgia

Quality Education for the Negro

By Fred L. Brownlee

Miss Marion V. Cuthbert was principal of Burrell Normal School at Florence, Alabama, when Muscle Shoals Dam was being completed. One evening a laundress went by with the immaculate proof of her day's work carefully balanced in a basket on her head. Miss Cuthbert said, "Good evening," and began talking with the woman about the millenium that Muscle Shoals was about to introduce.

The old lady lifted her basket to the ground and listened once again to the marvels of Muscle Shoals. Finally, she stooped down, picked up her basket and put it on her head, and with a look of triumph said,

"Maybe that'll all come to be, but just remember the A. M. A.'s done bin."

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This is no exaggeration of the way thousands of Negroes felt about the Association prior to the big awakening in the public school movement in the South, twenty years ago. Many of them still feel that way. Meanwhile, the American Missionary Association has been too much alive and forward-looking to allow itself to become a "has-been."

It always worked toward the day when in *quantity* its work would be eclipsed by public schools. It has stood for the Negro's right to free education and has stepped aside in various ways to that end. This was always true,—the pace simply was accelerated during the past twenty years.

In 1917 we were supporting twenty-seven primary and secondary schools for Negro children, most of whom were in the primary grades, enrolling in all 5907. In 1937 only eight of these schools appear in the Annual Report with a total enrollment of 1815 most of whom, however, were high school pupils.

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What became of the nineteen schools? They gave way to public schools. In several cases the Association stimulated this progress by assisting in the support of the schools under public control. Brewer Normal School in Greenwood, South Carolina, is an example of this. We offered the school board the free use of its property and an annual subsidy on a decreasing scale over a period of five years. At the end of the period the school was supported entirely by public funds and the Association gave the property to the board on condition that it be used forever for the education and general welfare of Negroes.

Almost the same process was followed in Troy, N. C. In Athens, Georgia, no subsidy was paid but the property was given finally to the Board of Education on condition that a high school for Negroes be conducted therein. A similar offer has been accepted by the Board of Education of Florence, Alabama. In some cases the Board of Education purchased the American Missionary Association's property. This was true in Mobile and Montgomery, Alabama.

Frequently the school boards built new schools and the Association's property became a community center, a playground, or was disposed of privately. In Lexington, Kentucky, and Wilmington, North Carolina, the school properties are used as community centers by the Congregational churches for Negroes.

At Bricks, North Carolina, a rural public school uses the main building. The other buildings and the farm are used for an interesting and promising experiment, under our direction, in rural adult education and community service.

Should this procedure be followed with the remaining eight American Missionary Association schools? That depends on two things, (1) What the public intends to do. (2) What the American Missionary Association Division will be able to do in the field of *quality* and *functional* education.

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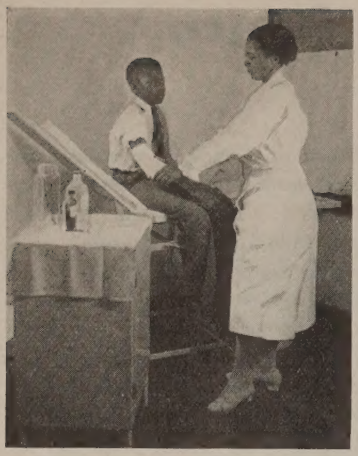
Much remains to be done in American education from a quality

Trinity School at Athens, Alabama, coöperates effectively with the county schools for Negroes



Lincoln Normal School at Marion, Alabama, is providing dispensary care both for students and community

and functional standpoint. This is true of white schools as well as Negro schools. In buildings, equipment, trained teachers, ideas and ideals America has gone far in education.

All too frequently, however, the children are too numerous, the teachers too stereotyped, and the set-ups too standardized to accomplish the higher ends of education.

Under such conditions, all too easily, quality gives way to quantity, and learning by doing and thinking gives way to remembering and forgetting by reciting. Quality and functional education thrive best in small units and in an atmosphere free from the fetters of standardization, politics and militarism.

In population centers like Charleston, South Carolina, where we have Avery, and in Macon, Georgia, where we have Ballard, we have excellent chances to continue in the field of quality education without retarding the development of the public high schools. In these cities discriminating parents have long seen the value of American Missionary Association schools and were willing to pay what they could to have their children attend. They are glad to continue to do so.

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The tone of everything moral and religious in the community is lifted by such schools. In one of the places where the Association negotiated with the school board to take over its school, since there was not room for a free school and a private school, the president of the board said,

"I do not like to see this happen for something will go out of our town that we all need. There is a spirit and quality in what you are doing in your Negro school that are not found in our public school for white children. We need that spirit and quality. It will go when the school board takes over your school."

In special ways the American Missionary Association Division can serve well in the field of quality and functional education. Kings Mountain, Fessenden and Dorchester, away from the centers of population, close to the soil, among the trees, are particularly intriguing along these lines. Here we should serve somewhat after the manner of the academies which once dotted our land and still flourish in some places.

Such schools, however would not be old-fashioned Latin Schools but rather schools where pupils learn by doing and thinking, and above all by living. Few there are who graduate even from college who have gotten far in the art of living,—gracious living, creative living, religious living, triumphant and joyous living.

Here the Association's schools could go far in featuring those things which Dr. Cabot says men really live by, "work, play, love and worship."

All of this is abundantly true, also, for Pleasant Hill Academy in Tennesse, Cotton Valley School in Alabama, Lincoln Normal School in Marion, Alabama, and Trinity School in Athens, Alabama. In one way or another these schools are in the process of releasing responsibilities to public school authorities as rapidly as this may be done naturally and effectively.

On the other hand, in each case we are working toward advance programs inter-twined with community needs,—programs which should be developed in keeping with the best there is in the coöperative philosophies and techniques.

The frontier in missions today lies in the realm of the intangibles. The era of geographical extension in missionary service is past. The Christian message has been carried around the world.

Christian living in a genuine way, however, has far to go in the homeland from which the missionaries were sent. American Missionary Association leaders are conscious of this fact. They want to do something about it.

ASPIRATIONS

By Frederick George Chutter

As the eagle upward soars
Toward the sun as he outpours His light

So would I rise, and with steady gaze
Look ever on Thy glowing face, O Christ.

Enlarge my vision that I may see
And know myself more perfectly Thy life

Until my life is lost in Thine
As the twig engrafted in the vine I live

The Story of Catherine Van Buren

By Herbert Rugg

THE lyric soprano voice of Catherine Van Buren always brings to her hearers a delightful experience of wonderful discovery.

Under the auspices of the Missions Council Miss Van Buren is engaged in a musical project of missionary education and inter-racial relations. Her music is an achievement made possible by the higher educational work of the American Missionary Association Division of the Board of Home Missions; and her recitals and her solos are constituting memorable occasions of inter-racial fellowship.

Since beginning the project last October she will by the time this magazine is printed have sung in a hundred churches of New England, New York, the middle Atlantic states and the mid-west, and by June she will have sung in many more. It is hoped that next fall she will make a tour to the Pacific Coast.

The story of Miss Van Buren's life is that of continuous discovery by an ever-increasing number of new appreciative hearers. Left an orphan when an infant, she was brought up by her uncle and aunt, Mr. and Mrs. James Van Buren of Pittsfield, Mass. They are members of the Second Congregational Church of Pittsfield which at its morning service has a children's choir. When a little child, Catherine began to sing in this choir. Later she sang in the glee club of the Pittsfield High School. At church and at high school assemblies she sang numerous solos. A favorite was Brahms' "Lullaby."

The Second Congregational Church, although small in membership, gave her fortunate associations. For over a generation it has had the benefit of the high endeavors of T. Nelson Baker, called to be pastor in 1901. A graduate of Hampton Institute, of Boston University and a Yale Ph.D., he has stimulated and assisted his young people toward advancement through education.

With the talented collaboration of Mrs. Baker until her death last year, he has also given his young people good musical direction. Mr. and Mrs. Baker instituted the children's choir. Mrs. Baker was a graduate of Hampton and before her marriage was librarian at Tuskegee Institute.

Since 1920 twenty-five young people from Second Church have gone to college, quite a number to prepare themselves for careers in music. The four children of Mr. and Mrs. Baker all graduated during this period from Oberlin College; Edith Baker and Ruth Baker also became bachelors of music from the Oberlin Conservatory and one brother, Harry, a bachelor of music from Syracuse University.

During her early years in the children's choir Catherine Van Buren's singing was always in chorus. Mrs. Baker would not allow a little child to be featured as a soloist on account of possible ill effects which might result to the youngster's personality as well as to the voice. Catherine had piano lessons from Alfred T. Mason, the organist at the First Congregational Church of Pittsfield.

In her teens she played basketball in the Pittsfield Girls' League and at this time her ambition was divided between music and physical education. She ranked high in all her studies—mathematics, natural and social sciences, English and foreign languages. She became proficient at typewriting and good at cooking. In accomplishments, in fact, she is versatile.

At Fisk University she majored in music for her A.B. degree, specializing also in modern languages. Post-graduate work in singing was taken at the School of Music of Fisk University. Two additional years were spent at the Oberlin Conservatory of Music where she graduated with the degree of Bachelor of Music in 1935.

At the end of her first Oberlin year when the General Council met at the College, Miss Van Buren was asked to be the Council soloist. Many a delegate has since said that the deepest impression made upon him during the Council meeting came from Miss Van Buren's solo part in Gounod's "Sanctus," with the college A Capella choir on Sunday morning at the communion service when the ministers who had died during the biennium were commemorated.

After having been discovered anew at Fisk and again at Oberlin and yet again by the General Council, Miss Van Buren completed her course at Oberlin with a recital for which Warner Concert Hall was packed by students, faculty and townspeople—the most largely attended student recital in the memory of Conservatory professors.

Teaching voice the next year at Shaw University, Raleigh, North Carolina, and the year after at Talladega College, the discovery of Miss Van Buren spread throughout Southern Negro colleges at many of which she gave recitals.

This year in the Congregational and Christian Churches of the north she has become known by thousands in addition to those who attended the General Council at Oberlin.

As a musician and artist and as a charming person she has endeared herself to choirs, choir directors and congregations.

In the realm of music outside colleges and churches Miss Van

[*Continued on page 57*]

Out of the Cooking Class at Ballard Academy

After he's educated what will society do with him?

Below: The outlook from an Alabama Negro School

Looking Ahead With Our Negro Schools

"WHERE have we arrived and whither are we bound?"

This was the question for discussion, with particular reference to our Negro schools, at an informal meeting of the divisional committee and executive staff of The American Missionary Association Division of the Board of Home Missions on November 21.

The purpose of the meeting was to "correct the course." Anyone who has stood in the pilot house of a ship at sea has discovered that even in mid-ocean the steersman is continually turning his wheel to correct the course.

"Mission boards are often thought of as timeless institutions which continue changeless through the years. This is an optical illusion. Their natural state is one of reorganization" as one experienced observer has put it.

At the beginning of its nine decades of history The American Missionary Association met a national emergency by opening the doors of scores of schoolhouses to the emancipated slaves and their children.

As surely as they needed hoes and plows and mules that they might earn bread, they also needed the speller, the blackboard and the arithmetic book that they might fend for themselves in the white man's world.

The white South had neither the means nor the desire to initiate the Negro into a free world. That task was performed by the churches of the North. In this they exemplified the true function of Christian missions.

The South has made an ever larger provision for the training of its Negro children as it has grown in wealth and in the appreciation of education. Just as soon as local communities were willing to accept the responsibility for Negro education the American Missionary Association closed its institutions or transferred them to the public schools. At one time it sponsored over a hundred schools. Today its Negro institutions number only thirteen.

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In this transfer of obligation there has been a gain in that elementary and even high school education is more freely available to the Negroes than would ever be possible under private auspices.

But there has also been a loss of something fine in the way of devotion and ideals.

Meanwhile the whole problem of Negro education has changed. The task is no longer one of crowding the benches with the maximum number of pupils, of getting reading-books into as many hands as possible. The job for the future is not quantitative but qualitative. The need is to lift Negro education to higher levels.

"I hope that I may not be called upon to attend any more funerals," remarked Fred Brownlee. "Let us trust that the long retreat is over. The schools which remain should be kept."

Yet the outlook and function of these schools will inevitably change. Formerly they were operated from New York for the purpose of providing the best education possible for the Negro people.

Oftentimes they had little relation to their immediate environment. Sometimes there was distrust if not antagonism between school and community.

Today we look upon the Negro schools as seed-scattering agencies. Their function is not alone to do a good job within their own walls but to be broadcasting agencies by which stimulating influences may be disseminated far and wide.

To this end efforts are being made to root each school firmly in its own community. One aspect of this is the enlistment of local support in a financial way. Another aspect is an ever closer coöperation with the public schools.

It is anticipated that some of our present institutions will gradually blend into the public school system in such an imperceptible way that no one will be able to tell when one began and the other ended, or discover the exact boundary between private enterprise and public responsibility.

•

Negro elementary education is still deficient in both quantity and quality. One-third of the Negro children of the South never go to school at all; of those who do, a third never get beyond the first grade. Three-quarters of the remainder stop at the third grade. Only one Negro child out of 600 ever reaches the tenth grade.

Although the Rosenwald Fund has assisted in the erection of over 5000 Negro schools it reports that it has so far failed to find many children who read "with ease and understanding." The situation in the white schools is nearly as bad.

From the point of view of a ready contact with the problems of the rural South our secondary schools are well-placed. In needy share-cropping areas we have Bricks and Lincoln Academy in North Carolina, Fessenden in Florida, Cotton Valley, Trinity and Lincoln Normal in Alabama, and Pleasant Hill among the highlanders of East Tennessee. In some of these areas industrialization is creeping in.

In curious contrast to the other

schools, Dorchester Academy in southern Georgia is in a county of land-owning farmers. When Sherman marched to the sea the white people departed, and now the land is owned very largely by Negroes. The problem is to teach these small farmers the proper use of the soil.

Avery in Charleston, South Carolina, and Ballard in Macon, Georgia, are located in cities which maintain Negro high schools, but where there is a sufficient constituency to support schools such as these under private auspices which set the standards to which the public schools will ultimately rise.

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In the past the American people have followed the policy of running away from that which they did not like. For many decades the ill-adjusted people of the East took refuge on the free land of the West. More recently those who were dissatisfied in the country have tended to move to the cities. For ambitious Negroes The American Missionary Association schools have oftentimes been a "way out" by which graduates escaped from the limitations of their immediate environment.

Such a strategy may solve individual problems but it fails in that needy communities are left just as needy as before. Leadership is taken from the country and thrown into the cities where it is wasted in futile competition.

In giving the name of "community schools" to our elementary and secondary institutions the purpose has been to focus their energies upon the improvement of the total life of the areas in which they are located. In addition to giving an effective training in the conventional subjects the intention is that these schools shall add a plus element laden with rich social and religious significance.

Before a young person can lead a good life he must know how to earn a living, and therefore help should be given in such practical matters as how to farm. Health is another necessity; as fast as the means permit dispensaries and nurses should be provided who will serve the community as well as the student body.

Man cannot live by bread alone; he needs inspiration. That means instruction in practical domestic science, training in the use of one's hands in wood work and otherwise, and music.

But the goal of all education is leadership. The puzzle is how to train leaders in such a way as not to divorce them from the life of the community where they have grown up and where they are most needed.

It is hoped that the experience of the Danish Folk Schools as exemplified in this country by the John C. Campbell Folk School of Brasstown, North Carolina, may offer some light and leading.

Meanwhile a variety of experiments should be made looking towards the development of a life-centered curriculum which will help these Negro young people to meet the problems which confront them.

Our fathers pioneered in putting the school book in the hands of the Negro; we are called to pioneer in our time by helping him to shape an educational key which will open to him the door to a more abundant life. This is a far more difficult task than founding schools, but it is also more inspiring.

The situation which confronts our Negro colleges was stated by Mr. Brownlee. In all the South there are only two liberal arts colleges which are receiving state aid, and this situation will continue for many years yet to come.

The educational foundations have been interested in the development of Negro universities in four strategic centers in the South—Howard at Washington, Fisk at Nashville, Atlanta at Atlanta and Dillard in New Orleans.

Our churches had a part in the founding of all of these institutions, while Fisk and Dillard receive appropriations from the American Missionary Association Division. The foundations have also assisted in the building up of Talladega and of LeMoyne College in Memphis.

Both the Rosenwald Fund and the General Education Board are spending their principal as well as their income, with the result that their resources are diminishing.

They have also completed a "cycle of interest" with the Negro colleges and are turning their attention towards the problems of rural life. Large sums can hardly be expected for the colleges from this source in the future.

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This means that the future responsibility for our Negro colleges will rest with the churches. Talladega is comparatively well-established. Dillard, in New Orleans, has no endowment but has been promised $35,000 a year from us and from the Northern Methodists for ten years. Somehow it must be put upon a permanent basis if it is to live up to the brilliant promise of its beginnings.

LeMoyne at Memphis is striving to keep up with the remarkable opportunity with which it is confronted. Tougaloo is in Mississippi, which has the largest percentage of Negroes of any state, and spends upon their education the smallest sum per capita of any state. On the average each white child costs the state $45 per year for its education, while for the Negro child this amount is $5.

Because of the educational retardation of its constituency rapid progress cannot be expected of Tougaloo, but it remains "the capstone of Negro education in Mississippi."

Tillotson, in Austin, Texas, has

always been something of a step-child among our schools. In recent years "this forlorn college," as its president has described it, has advanced from an enrollment of 65 to one of 365. An intrinsically beautiful location is marred by remarkably ugly buildings.

As Marion Cuthbert pointed out, the Negro has advanced from a caste group to a minority group. Once certain Jim Crow jobs were almost automatically allotted to him, now he must compete with white men in every calling. To succeed he must be able to make a distinctive contribution to the life of the majority group at every social and cultural level.

To make this possible should be one of the aims of the Negro college. The call is for a higher quality of work. Good teaching is not enough—there must be unusual teaching.

In competition with the white man the Negro can only gain a footing by excelling his competitor by at least ten per cent. To hold his own he must be a better man! This places a burden upon the Negro college. Its great need is for teachers who may be described as "distinctive."

No one longer questions the ability of the Negro to profit by education. Even the South is quite willing that he be educated, although it is not at all clear as to what purpose that education should serve. The most perplexing problem which confronts the Negro is to discover how he can use his talents in a social order which is shot through with racial prejudice.

This situation should appeal to the conscience of our churches.

One of the twelve proud members of the Lincoln Normal School Band

They helped the Negro secure his freedom; they should use their influence so as to win for him the chance to use his freedom for the good of society.

The question was raised as to whether Race Relations properly lay in the sphere of activity of the Council for Social Action or The American Missionary Association Division. It was suggested that the former was by nature a botanist and the latter an agriculturalist, and that both are needed.

The task which lies before The American Missionary Association Division is less extensive but more expensive than that of the past. Quality schools and quality teachers cannot be had cheaply. Pioneering, especially along spiritual frontiers, takes both men and money. The results may not be statistically impressive but their value to society may be incalculable.

The program which confronts us must be brought to the attention of the churches in such a way as to enlist both their interest and their financial support. The conference in New York ended with a discussion of possible means of achieving this end.

Catherine Van Buren [*Continued from page 53*]

Buren this winter has become a discovery for some of the most prominent singing coaches and concert artists of America.

At a recital in the home of Roland Hayes, Brookline, Mass., and at auditions in Steinway Concert Hall, New York, with unanimity the listeners expressed admiration for a voice of the rarest natural loveliness, wisely safe-guarded and directed in childhood, superbly trained in its mature development and used with convincing genuineness of deep interpretative insight.

A lyric soprano voice of such beauty as seldom appears more than once during a generation in a race or nation, it was discovered early amid circumstances favorable for its fulfillment.

The most beautiful music is that of a solo instrument. The most beautiful instrument is the human voice: the tones of all other instruments are attempts to imitate human tones whose modulations and subtle reflections of personality can at the best be only partially reproduced.

It is a rewarding gratification that the Congregational and Christian faith in education as a means toward racial advancement has had such magnificent fruition and that in making it possible the churches of Pittsfield together with Hampton, Fisk, Oberlin and Yale have each had a direct part.

The hearts of the people as well as the doors of the churches have been opened as Miss Van Buren has sung and her project is greatly strengthening the inter-racial fellowship which must be the spirit of the true Christian Church.

Talladega Works with its Community

By J. W. Nicholson

It is not much fun to be a Negro in most Southern communities. Proscriptions, segregations, discriminations on every hand take much of the joy and zest out of life. Talladega is in many respects quite typical. Negroes live in shacks for the most part. The streets in their neighborhoods are not paved, even with gravel.

The people who have jobs get relatively low wages, and yet rents are high for their incomes. There are but few health and sanitary conveniences; children play in the street because there are practically no playgrounds.

Community groups lack vivid leadership and imagination. With one public school for Negro children in the town some children must walk over two miles to reach it. Many miss a large part of the school term.

Young men find themselves thwarted. If they have no money or lack desire to go to school their only outlet is a rather questionable pool hall, or "hanging out" at the local filling station.

A college town presents some strange contrasts. The college campus may be as different from the community as if it were not even located near it. What becomes of the home-town people whom the college trains? Once they have achieved the college degree they do not remain at home. They beat the game, so they think, by moving away. They may go to a place just as bad, but at least it's new to them.

Some of Talladega's Students

The reported increase in employment has made but little impression on the Talladega Negro community. A large per cent of the population is still dependent on either local or federal relief.

Even in good times people are easily pauperized by charitable folk who consider sending help to the "poor" in the South as missionary work. In the economic crises this spirit of dependency has grown measurably. People have little or no spirit to do things for themselves. They see little that can be done.

To establish a community spirit and build community resources for good living Talladega College has organized the Christian Fellowship Council composed of ministers of churches and Christian workers of the community and representatives of the college family. The council represents Talladega's 3,000 Negro population.

As in most Negro communities there are too many churches: the 3000 Negro people include about 1500 church members and this number is distributed among ten churches. Of the 1500 church members a large per cent are children and aged adults thus leaving a comparatively small number of able-bodied adults upon whom the churches may depend for lay leadership and the ever necessary financial support.

Further, keen church rivalry and the heavy church financial burdens eat into the possibilities of church coöperation unmistakably. Each fears that coöperation may mean losing members to rival churches because of their superior showmanship.

Church events consist of Sunday services, prayer meetings during the week, and the "good old time" re-

Ready for a dip in the college swimming pool

vival. As described by a man in Memphis: They are "snatch-'em meetings. The revival snatches the sinner in and as soon as the meetings end the devil snatches 'em right out again."

Problems of health, Christian culture and attitudes, social relations, the healing values of Christianity, and religious education are forgotten in the shuffle. But a ray of hope shines. Under the leadership of the council the ministers are losing their fears and beginning to build a comradeship. They are asking for leadership training institutes for themselves and church workers, study groups on church music, methods of church organization and administration and something more consistent than the present sporadic evangelism.

The possibilities for potent growth in good, clean fun are unlimited. Free play will do much to release the tensions of the people—which is now done through a "jim-crow" theatre, community pool halls of questionable character, and an occasional outing or a "red-hot" revival. The council is planning play sites, athletic grounds and courts, and soliciting the use of buildings for recreational activities.

The recreation of the spirits of the people through handicrafts, art-crafts, and the development of manual skills is a more difficult problem. One must have the spirit of wanting, the hunger for something better. Stimulating imaginations to this end will call for the best in any leadership.

The council is organizing clubs in home-making, home beautification, forums and discussion groups, classes in sewing, singing, and the crafts. Not in an overnight deluge of success but by dint of ingenious hard work the council hopes to build steadily and patiently.

The town people are not recipients only; they are givers too. It is quite possible that the realization that they have something to give may work wonders for them. College students in the major divisions (Juniors and Seniors) are assigned a project by the college. Students majoring in social studies are assigned activities in the community service work of the Christian Fellowship Council.

The student learns from the community what community planning, organization and work really mean. Student leadership helps to train local leadership in supervising organized games, crafts, and club work. The contact makes both town people and student family friends rather than strangers. A wholesome spirit of coöperation is developed.

To further this friendship Talladega College is developing two decidedly significant features: first, admission to all campus athletic and cultural programs is free. Town people have only to ask for a ticket the price of which is "Good Sportsmanship"; and secondly, the new college library will house a whole section devoted to the needs of town people. Art exhibits and books, periodicals, and lectures will be available.

Questions for the Economic Plebiscite

Pastors and members of our churches are being invited to coöperate with the Council for Social Action in the framing of the questions for the Economic Plebiscite to be held in the fall.

A group of experts, headed by Dr. Willard L. Thorp, Director of Economic Research of Dun and Bradstreet, have made a first draft of the plebiscite, after getting the reaction from our churches of about a hundred men and women of varied economic philosophies.

The Council is now seeking a wider reaction to these questions, in order that the plebiscite be so framed as to have real meaning to the average person who is unversed in technical economics but very much concerned with human welfare.

The Council for Social Action invites the churches to organize small groups of men and women to analyze the present questions and to suggest such changes as seem wise. A leaflet outlining procedure and containing much useful information may be had upon request to the Council's national office at 289 Fourth Avenue, New York City.

The basic handbook for study of economic issues will be published April 15. Chapters will deal with such issues as Unemployment and Relief, Government and the Farmer, Labor Unions, Public Utilities, Tariffs, Consumers Coöperatives.

This handbook is now being submitted to specialists in various fields.

[*Continued on page 63*]

More than "Education"

By Henry C. McDowell

DURING the fall King Cotton really rules in these parts. He is as much King of the school as of the home and the market-place. The school, however, is not a willing subject. An open revolt is impossible; but there is an attitude of mutual sufferance that merely delays the day of judgment. The school must come to terms. In the long run it may overthrow the King, but for the time being it must find a more natural place in this Kingdom.

King Cotton's rule affects our school attendance for the first semester. If the weather man provides good cotton-picking days, the youngsters just do not come to school. If the morning is damp and it clears by noon the youngsters have instructions to come directly "to the field" at lunch time. This is very disrupting.

Also in the matter of clothing and general upkeep everything depends upon King Cotton. At this season youngsters are poorly clad and unkempt. "Mr. Johnson says he will not advance anything more to Daddy on this crop. When this crop is in Daddy can get me shoes and clothes on next year's crop." And thus it goes. The poverty in many homes is appalling.

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"But," said a farmer to me yesterday, "what do the white folks expect to do except carry us when "fat back" (salt pork) sells for twenty-two cents a pound and they only pay nine cents a pound for cotton. It is supposed to be pound for pound." There is the economic situation at a glance.

Ninety-eight per cent of the Negro farmers of our area are tenants and sharecroppers. The problems go deeper than credit associations and coöperatives. The implications of all this for a rural high school are profound. It is no easy task, however, to get staff, students, parents and community in general to appreciate and understand it all. The assumption has been to educate the folks, both black and white, and the situation will gradually right itself.

Education, based upon practical results, makes a poorer showing in many instances than religion ever did. It is evident that there must be more natural, definitely related, and specifically purposeful education. Such a program has a way of beginning in simple and humble homes and involving the whole field of education, economics, politics, etc. An unpretentious rural high school, dedicated to the task of developing depth and content and losing itself in the normal life of the countryside has a great appeal to the imagination.

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The real significance of Lincoln Academy is growing upon me. The school has the absolute confidence and coöperation of County and State Boards of Education. So far as curriculum and administration are concerned we are perfectly free except for certain constants which we would emphasize in any case.

The County and State Boards are saying, "as Lincoln Academy pioneered in educational opportunity we will gladly welcome her lead as she continues to pioneer and experiment in the more difficult realm of educational effectiveness in rural communities."

We have no blue-print. We do not know just what turn our emphasis may take. We do know that the more fundamental consideration is simply a question of attitude and approach.

In the practical day-by-day living there are many "lifts." This morning I had a chance chat with the "molasses boy." He wanted to know if the barrel would take another ten gallons. They are doing

[*Continued on page 62*]

Paying a tuition bill with farm produce at Lincoln Academy

LeMoyne Enters a New Epoch

LeMoyne College celebrated the academic equivalent of a boy's transition from knee breeches to long trousers with the dedication on November 5 of a new administration and recitation building to be known as Brownlee Hall.

This event marked the clothing in material substance of a dream which President Frank Sweeney has been pursuing since 1928—the creation in the city of Memphis of a college for Negroes with at least the minimum equipment for first class work.

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Few institutions have made more rapid progress during the depression years than has LeMoyne. In 1928 the campus consisted of two acres; today it covers seven and a half acres. Then there was one good building, Steele Hall, and a number of wooden shacks.

Today an enlarged Steele Hall provides laboratories, a library and a little theatre; Brownlee Hall houses offices and recitation rooms; a new home permits the president to extend gracious hospitality; an athletic field has been added; Second Congregational Church on the opposite corner is used as a college auditorium; some of the more durable of the old wooden buildings have been rearranged on the back of the campus for the accommodation of the faculty and to supply social and eating facilities.

This new development has followed a plan which provides both beauty for the present and the opportunity for future expansion.

This outer change has been accompanied by an even more striking inner transformation. In 1928 the enrollment consisted of 84 full-time college students, 170 high school and 165 elementary pupils.

Today the student body is limited to full-time college students, and their number has grown to 400. In 1928 only one faculty member was doing exclusively college teaching; now the staff of 29 is both trained for and devoted to college work.

President Frank Sweeney of LeMoyne College

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Three factors explain the rapid development of LeMoyne.

Memphis has afforded an unusual opportunity for the building of a Negro college. It is a vigorous industrial community standing at one of the principal crossroads of the South where the railroads meet and span the Mississippi River. Railroading, steam-boating, lumbering and cotton have been its principal interests. Here it is that the new mechanical cotton-picker is being developed.

Of Memphis' total population of 253,143 as recorded in the last census, 96,548 were Negroes, which revealed an increase of 57 per cent over 1920. Excluding the border cities, Memphis is the third Negro city of the South. But even more important is that within fifty miles of the city there are 325,000 Negroes, while a 100 mile radius includes approximately 660,000.

LeMoyne is the only near at hand opportunity for training in an accredited college available to this vast constituency. Fortunately the Negro high school of Memphis together with those of the surrounding communities have developed to the point where there are an ever increasing number of Negro young people qualified for college work.

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Another element making for the success of LeMoyne College has been the personality of its president, Frank Sweeney. He is not the sort of man that some people expect to find at the head of a Negro school. Before coming to Memphis he had seen much of the world. He combines Quaker antecedents, Harvard training, army service, business experience abroad and in Latin America with strong convictions and high educational ideals.

His experience with the unjust treatment of Negroes led him to seek service in a Negro school. He

has attracted a strong inter-racial faculty, two-thirds of whom are men. At LeMoyne the teachers share with the president in the frank discussion of all college problems, and in the shaping of policies. The faculty are encouraged to develop their own ideas and to uphold them.

A third element in the development of LeMoyne is its rootage in the past. Although the school has been re-born during the last eight years, the college of today is truly the fruit of the years. In its history LeMoyne offers an almost perfect recapitulation of the growth of the institutions fostered by The American Missionary Association.

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LeMoyne was founded in 1870 as a "Normal Institute." It was named in honor of Dr. Julius LeMoyne of Washington, Pennsylvania who had made a bequest to The American Missionary Association. From 1871 to 1908 the beloved principal was Andrew J. Steele, after whom Steele Hall has been named. It began its work with the Negro at the point of his greatest need, which was in the elementary grades. Gradually it climbed the educational ladder.

For many years it was the only four year secondary institution for Negroes in Memphis with a total enrollment which was generally above 500 and sometimes reached 800. In 1914 the school moved from its down-town location to the present site and Steele Hall was built, a fire-proof modern structure.

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The erection of the Booker T. Washington High School for Negroes in 1923 relieved LeMoyne of the obligation to devote itself to secondary education and enabled it to "move up higher." Many of the teachers in the city and county schools about Memphis had gained their training at LeMoyne Normal, which at that time was sufficient, but there was a growing demand for work of accredited college grade. The rise of public high schools for Negroes had produced an increasing number of colored young people in the Memphis area who desired to pursue a higher education but who found the expense of going away to distant colleges to be too great.

To meet this situation LeMoyne became a Junior College in 1924, and a four-year senior college in 1931, graduating its first class in the spring of 1932.

What has the future for LeMoyne? Institutions with the vitality which it has revealed do not stop growing, and growth inevitably produces needs. The tides of Negro life are running towards the city, and Memphis is a city with an unquestioned destiny.

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LeMoyne's problem is to secure additional physical facilities and keep a faculty of the quality to maintain its educational leadership in the territory tributary to Memphis. This will take larger and larger sums of money.

Those who provide the funds will have the satisfaction of touching Negro life in one of the strategic centers of the country through a school which has always stood for idealistic leadership.

More Than "Education" [*Continued from page 60*]

their "second cutting," and in a few days will be ready for another payment on his expenses.

While we talked a good-natured fellow came along, lifted the "molasses boy" off his little conveyance —he is deformed—and carried him up the steps. Another boy followed in a moment with the conveyance.

The "molasses boy" not only sweetens the dining hall, he sweetens the whole place. He is always happy, good-natured, and without any requests or favors he gets to all his classes and carries a pretty full program.

On the opening day of school, Catherine came with her mother. Both were shy about discussing their real family situation. Catherine, who is now waitress of teachers' table, served us delicious veal from their own farm. Her father had brought it towards her expenses.

When I commented upon the excellent veal that was so excellently served Catherine was no longer the shy and self-conscious girl. Ever since that little chance remark she has been a different girl. She is now a real part of this thing.

Edith's folks brought green beans and canned vegetables. Her father was killed a few months ago on the new highway that cuts their farm in halves, and over which autos speed terrifically. The other day I had a good talk with Edith's mother.

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Folks are so human and so lovable when you come to know them, and we are so interdependent. Highways, autos, the modern pace, just about ruined that family. Just one family to be sure, but I felt the impact of it all as I merely visited with her.

The Ministry and Missions

By Leonard M. Outerbridge

SOME of us need a new interpretation of missions. We fail to view many of our brother ministers in the Congregational and Christian Churches as missionaries—and yet that is what they are! They serve in our next-door parishes, in isolated rural communities, or congested urban centers.

Over a third of our missionary dollar is used for them: the apportionment enables the State Conferences and the Board of Home Missions to provide, in whole or in part, the salaries of 1,011 Congregational and Christian ministers in the United States who otherwise could not continue their service. We lose sight of this fact.

Our 24 self-supporting State Conferences appropriate $275,000 annually to provide aid to 525 ministers serving over 700 churches. The Board of Home Missions, working through Coöperating and Missionary State Conferences, helps to maintain, not only the missionary state superintendents, but an additional 486 ministers serving 642 home mission churches.

We need to strengthen our helpfulness to the rural communities from which comes so much of the strength of our city religious life. The best trained of our ministry should be in our rural areas. We must stand behind these younger men of vision whose inadequate salaries raise questions of duty to growing families. The average grant from our Church Extension Division to home missionary pastors is $445. For many, this constitutes one half of their total salary.

Certainly no church will be heard when it speaks concerning social justice until it accords justice and equity to *all* of its ministers; our responsibility to them must also include those who have served our churches through past years; seven per cent of our missionary apportionment is now allocated for this purpose. There are this year 938 annuitants under the Original Plan receiving quarterly payments from the Annuity Fund, amounting to $373,780 during 1937.

Toward this sum the Annuity Fund received $52,467 from the Apportionment in 1936. This was inadequate. There are in addition 382 ministers still in active service who are members of the Original Plan and who are approaching retirement age. Moreover, 695 aged ministers and widows who served our churches earlier and are not eligible for benefits from the Annuity Fund are on the pension rolls of the Ministerial Relief Division of the Board of Home Missions. These pensions total $120,630 for 1937. Toward this the Apportionment provided $36,132 in 1936.

Few people realize that the great service rendered to our ministers and churches through the Education Division of the Board of Home Missions is made possible by our giving to the Apportionment. This very substantial service brings back to the churches a value far beyond anything they contribute to its support. Our teachers in the A.M.A. Division are assuredly as much brother ministers of the Church as any in our fellowship, yet are working on salaries far below the standards which should be maintained by a great church which professes to have a social conscience.

At Oberlin in 1934, with a burst of enthusiasm like unto new wine rending old wineskins, we launched the Council for Social Action to give effective expression to the religious experience and faith of our times. We have not yet provided adequate funds to implement this program, and our giving to the Apportionment includes this important cause about which we have talked a great deal and for which we have given comparatively little.

Do we realize that the American Board has brought home 294 missionaries? They were also our brother ministers. There are still 481 of our missionaries under the American Board serving in the name of our churches at the crossroads of the world. The ministers among this group were ordained in our churches in America and commissioned to go forth with the pledge that we would stand behind them.

In a world riven by injustice and war, the Church dare not stand aside or stand still, lest its soul perish.

Questions for the Economic Plebiscite [*Continued from page 59*]

The Council will send it, chapter by chapter in mimeographed form, for the critical comment of groups which have been set up during the winter to discuss the plebiscite questions. Thus, the churches will share in its preparation.

Advance orders are now being received for this *Economic Plebiscite Primer*: 25 cents for single copies; 8 cents a piece when ordered in quantities of 25 or more to one address. The primer will be received by all subscribers as a regular issue of *Social Action* ($1.00 a year).

Built before the war by a Southern planter the Mansion provides offices for Tougaloo College on the first floor, and an apartment for the president on the second

In Mississipp

"The corner stone of Negro education in Mississippi" is the way in which the educational authorities of the state have described Tougaloo. In a state where Negroes outnumber whites it is the only institution where they can secure a high-grade liberal arts education. It is also the sole contribution which our churches make to the life of the neediest state in the Union.

Holmes Hall with its inviting cloisters houses the library, auditorium, laboratories and classrooms of Tougaloo

Galloway Hall supplies Tougaloo's men with modern living quarters

President and Mrs. Judson Cross entertain a guest on the porch of the Mansion

It's Tougaloo

Tougaloo is fortunate in its setting. The college occupies a secluded but beautiful campus eight miles north of the city of Jackson, which is both the capitol and the largest city of the state. In Mississippi all roads lead to Jackson—and Tougaloo. In 1935 William T. Holmes was succeeded in the presidency by Judson L. Cross, formerly regional secretary for New England of the Commission on Missions.

Tougaloo's campus abounds in such inviting nooks

A Sunday morning view of Tougaloo's choir

Thanks to the genial climate, most of Tougaloo's gym classes meet out of doors

Talladega's Vacation Bible School

By Captolia T. Dent

THE Community Vacation Bible School grew out of a coöperative effort of the ministers in Talladega, and of Talladega College through the Christian Fellowship Council. When in 1936 the Bible School was heralded throughout the community for the first time, men, women, and children came from the alleys, backstreets, highways and byways, some out of curiosity, some because they had nothing else to do, and others because they were interested in something new happening in Talladega. This second year they came because they liked it.

To carry out effectively the daily morning program of music, worship, Bible study, recreation, handicraft, health and citizenship, the children and young people were placed in divisions: Kindergarten and Primary, Junior, Intermediate, and Senior. During the evening, the young people and adults attended the Adult Bible class, Home Improvement class, and the Community Choir Institute.

The music hour, first in the morning, gave inspiration for the day's work. And very interesting it was to see the children running to get there on time. We studied together and practiced diaphragmatic breathing, correct intonation, vowel study for beautiful and pleasing tone quality, voice placement, and song interpretation.

We were successful in developing a song repertoire to produce the children's closing pageant, "Ezekiel Saw the Wheel." This was an attempt to demonstrate the meaning of Bible School as well as to present the accomplishments of the children.

Our worship hour was always one of gratifying impressiveness. We sang together the beautiful songs learned during the music hour. Sometimes we had "Quiet Moments" when we silently sat with closed eyes and listened to appropriate music. Sometimes we prayed together in poetry and song. Sometimes we enjoyed Bible stories together, while at others we studied the power of God through pictures of nature, and through the actual observing of the beautiful hills, mountains, valleys, the heavens, birds, flowers, and animals all about us here in Talladega.

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In the attempt to lead the children into beautiful and happy experiences, we taught them in their Bible study: the Ten Commandments; other memory passages containing moral laws for happier living; blessings for the family table at meal hour; Bible stories of individuals who achieved personal happiness and contributed to the happiness of their communities; Bible story dramatizations, nature picture study, parables of the Master; psalms as beautiful poetry and music as well as moral guidance; scrapbook making, and a few methods to help the young people improve their spiritual and social meetings.

Although very limited in facilities and equipment for recreation, we were able to carry out a wholesome and enjoyable program: soft ball, various quiet and active competitive games, class refreshment hours, group picnics, and tennis for those among the Bible School staff. We succeeded in lessening the many Joe Louis-Tommy Farr fights.

"Take what you have and make what you want" was the slogan for the Handicraft department, for there were very few pennies with which to buy the necessary supplies. Correlating the activity with the health program, we sent the children out to their houses and yards and to the streets to gather the broken glass, pickle and mayonnaise jars, old newspapers and magazines, sardine and salmon cans, cloth scraps, etc.

With these the girls did bottle and jar painting, picture binding, crocheting, made artificial flowers, fruits, pillows, quilts, luncheon sets, handkerchief bags of cloth and construction paper, drawings, aprons, and doll dresses. The boys did soap carvings, miniature house making, bottle and rock paintings and door-stops of Sears-Roebuck catalogues. In the soap-carving unit, the boys created their own designs of animals, natural scenery, and historic characters. One of the best carvings was that of a crucifix by a thirteen-year-old boy.

A most enjoyable period of the day was that of the health instruction. Many of the talks and discussions were presented in creative songs, all of which made fine impressions on the children. The doctors of Talladega have been very coöperative in the health program.

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In the citizenship hour the business and professional leaders of the community came in to share with us some of their thoughts and experiences. We enjoyed the County Sheriff and the Fire Department. To close the morning impressively we conducted the flags and Bible pledge ceremony. The U. S. flag is too often held up to the Negro child as a flag which he must respect but whose fruits he dares not hope to enjoy.

In the Home Improvement class, the young people and mothers learned to create beauty in and

around the home. Out of plain old orange crates they made kitchen furniture, dressing tables, lamp tables, book and magazine stands, book shelves, linen closets, shoe boxes and foot stool demonstrations. They also did picture binding, rug-making of scraps and old stockings, and had demonstrations and discussions in selecting and making curtains, and in cultivating personal charm.

The County Health Nurse gave useful demonstrations in bathing patients in bed. Approximately 700 people saw pictures on the social diseases shown by the Health Department of Talladega. A very frank discussion between doctors and audience followed, which enlightened many as to the causes, effects, treatments, and prevention of these terrible diseases.

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Candidates for the Vacation Bible School at Talladega

The purpose of the Community Choir Institute was to lead the group into the beauties of choral technique and singing, to make the group dissatisfied with the present condition of choir singing, and to lead the group into enjoyment of a beautiful, artistic and musical experience as a community unit.

Among the more than two hundred constituents there were young people and adults, church members and non-church members; representatives from nine churches in and around the community, various degrees of untrained voices, representatives from the Talladega College department, Drewry High sessions practice school, the Westside City school, and the community at large.

There were the indifferent, the anxious, the lettered and unlettered, the professional folk, skilled and unskilled laborers, mothers, sons, daughters, husbands and fathers. The three-act religious musical drama, "Measuring Souls," based on Negro Music and the problems of the community was the result of their effort. The two successful performances and the creditable financial contribution for Bible School were not nearly so significant as having such a varied group working, thinking, and performing together as a community unit.

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There were one hundred and eighty-nine families in Bible School, seventeen churches represented, two hundred and twenty-five as daily average attendance, and a total enrollment of six hundred and five.

Thirty-nine volunteer workers from the college, Drewry High School, and sessions practice school, and students and teachers of the city school, ministers and leaders of the community served as the instructors and helpers. Many of the community gave special service in interesting ways: the carpenters did the repair work and made the stage equipment for pageants.

Several staff members of the college contributed supplies and stenographic service. Women in the community who could sew helped make garments for the needy children, and the costumes for pageants. The WPA gave some recreation equipment and a janitress for the eight weeks. One young man made his contribution by doing all the hand painting for placards, etc., while another served as barber for the boys. Some gave car service to the director in order that she might more effectively execute the program. Financially, members of the college family, churches, individuals, the Dunbar Relief club, Talladega College, and the various businesses maintained by white and colored citizens gladly contributed.

"The Spirit of Christmas Past"

By Grace B. Holt

NEVER shall we forget our Christmas at Wai. We were guests of the Mission and of Miss Gordon in particular. There was an atmosphere compounded of forthright hospitality, of expectation, of preparation, of concern that the children of the Christian community might have a happy time, and that the guests have a full measure of Christmas joy.

There were many kinds of Christmas "exercises"; those at the girls' school gave us our first real opportunity of seeing a large group of Indian children together. How sorry we did feel for those in the primary grades who had to wear full long skirts from the ages of three or four years until they attained the dignity of even longer saris at fifteen or sixteen years of age. They seemed quite unconscious of what would have been a terrible hardship to any sports-loving American child, and were in reality very happy to be wearing on this special occasion as much of the family jewelry as they could well carry.

A remarkably beautiful pageant was given on Christmas Eve in the court of the hospital by the nurses in training assisted by other church members. It compared favorably with our Sunday School pageants at home, having the advantage of being out in the open so that the scenes representing wise men, shepherds and angels seemed more natural, and the audience gave more rapt attention even than our American audiences of fond parents.

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Two lovely gift parties, one for the Indian members of the hospital staff at the home of Miss Ridley, the supervisor of nurses, and one for the children of the orphanage, set one to wondering at the ingenuity that had provided the carefully chosen remembrances for each one of the two large groups. With work going on as usual, how could the time be found even to wrap them up so prettily?

One of the guests, a young professor from Lahore, entered fully into the spirit of the occasion, and played the rôle of old Santa admirably. The other gift time was a buzzing one on Christmas morning when Miss Gordon entertained the children of the orphanage in her living-room. Such excitement and delight!

By the time we had heard several groups of carolers, some of women only and some of men only, with really fine voices, singing our dear familiar tunes with Marathi words, we felt that Christmas had been well ushered in.

Christmas itself was a red letter day indeed. There was a real church service for which the church was literally packed, though there were no material inducements. Miss Ridley and Miss Mix took us in the afternoon for a visit to the well-known hill station, Mahableshwar. We had a delicious tea and marvelous views of surrounding hills and plains and the beautifully luxuriant foliage in the foreground.

All day long we were looking forward to the Christmas dinner for twenty-two in the home of Dr. and Mrs. Beals and the tree-time following it. The presence of three children in our group added much to the enjoyment of the well-lighted and well-covered tree in the home of Dr. and Mrs. Walter Hume.

It was a great satisfaction to us to see all those dear people who had been giving of themselves and their substance so freely, finding some things on the tree for themselves.

No one was forgotten, not even the guests, who were delighted to receive, among other things useful and pretty, an engraved antique brass plaque. Such a shout as went up from the antique collectors!

Thus ended a perfect day.

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Miss Gordon and Dr. and Mrs. Lester H. Beals have been here forty-six and thirty-five years respectively. Several generations of boys and girls have grown up in the orphanage, mothered by "Jeanie" Gordon, our hostess, as she is affectionately thought of by even the younger missionaries, though she has reached the time of

Children patients at the Wai (India) Hospital appear for the occasion in some nighties sent from America

her retirement and expects to say goodbye in the spring of 1938 to much that her heart holds dear. She will be sorely missed.

She was asked to be vice-president of the municipality—she a woman, and a Christian! Her duties in connection with that office sometimes necessitate sitting on the floor for hours at a time, during the deliberations. But she makes light of the lameness that follows this endurance test.

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It is said of Dr. Beals that, though of necessity a general practitioner, he is yet as competent as a specialist in many fields of medical and surgical work. Combined with the wide range of diseases treated and operations performed by both Drs. Beals and Hume, is their searching interest in all that is new in their fields.

They constantly rejoice in the fact that, whereas most hospitals everywhere are used chiefly by city people, the Wai hospital, located on the outskirts of town, is felt by the village folk to be a village hospital, even though, there being no other in this town of fifteen thousand, it serves the townspeople as well. Patients of all religions and from every caste are treated exactly alike and in the same wards. The surgeon-general for all of India has made most gratifying compliments regarding the staff and hospital at Wai. [In August, 1937, were dedicated a new Administration Building, a Sanitary Building, and a Maternity Extension, all made possible by the generosity of Dr. Willis F. Pierce of California, for whom the hospital is now named.]

A most amazing thing happened this past year when a group composed entirely of Brahman women came to Dr. Rose Beals with the request that she give them a series of talks on "The Physical Care of the Child in the Home!" She accepted willingly and the women hear her eagerly. She and Miss Gordon have a Bible class each Sunday morning which taxes the capacity of the broad verandah of the mission bungalow.

Mrs. Walter Hume, who came from a New York Settlement to play the rôle of a missionary doctor's wife, is a natural-born missionary and has personal friendly relations with women who, but for her contacts with them, would not know the fellowship of Christian church and community.

Not the least of the accomplishments of Mrs. Beals and Mrs. Hume has been the upbringing of their fine children, three in each family, four of whom are in the U. S. [Annette Beals has, since this visit, been appointed nurse in the hospital at Manepay, Ceylon.]

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I quite lost my heart to two other members of the Wai family. "Riddles" and "Kay," as they let their friends call them—registered nurses without whom the hospital could hardly get on. In print they are: Miss Florence Ridley from England, via the U. S. A., who turned down the opportunity to be associated with that famous brain specialist in Boston, Dr. Cushing, that she might carry out her determination, made when a young girl,

Miss Jean Gordon

to go to India as a nurse; and Miss Katherine Mix, daughter of a former Congregationalist pastor in Worcester, Massachusetts, whose wife was president of the Worcester Branch that embraced the women of all that area.

On duty early and late and for eleven months in the year, with little opportunity for recreation, they account it as a part of the day's work to take care of the extras that crowd in at odd times. A little fellow from the orphanage asks at the verandah door of Miss Mix, "Can you make it stop bleeding, Bai-sa'eb?" and her evening is gone. [See Katherine Mix's picture on page 79.]

"Faith, hope and love," together with an admixture of never failing patience, and aplenty of the effervescent salts of humor—this seems to be the favorite prescription of the workers in Wai, and here, too, "the greatest of these is love."

O'er hills, through valleys green, through wastes, through forests,
We sighing, singing, seek a glittering dream;
The dewy lanes of morn we leave to follow
By drear, by dangerous, paths a flickering gleam.
But when we climb the steeps, the heights, of peril,
Unearthly voices quickening hearts anew,
We glimpse afar the beauty and the glory!
We know—we *know* youth's prescient vision—*true.*

(Tune "Londonderry Air") G. H. K.

Service of Brotherhood

By Mrs. T. M. Lineweaver

Hymn—"God Save America."

Prayer—Oh Lord our Father, in this world where so many are blind to the principles of Christian brotherhood, give us a renewed responsibility for the winning of our communities to a Kingdom on earth as in Heaven.

Responsive Reading: Leader—Now there are diversities of gifts, but the same spirit.

People—For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

Leader—To another faith by the same Spirit; to another gifts of healing by the same Spirit.

People—To another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

Leader—But all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

People—For as the body is one and hath many members and all members of that one body being many, are one body; so also is Christ.

Leader—For by one Spirit we are all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

People—For the body is not one member, but many. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Leader—Nay, much more these members of the body which seem to be more feeble are necessary.

People—And those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

Leader—For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked.

People—That there should be no schism in the body; but that the members should have the same care for one another.

Leader—And whether one member suffer, all members suffer with it, or one member be honored, all members rejoice with it.

People—Now ye are the body of Christ, and members in particular (from 1 Cor. 12).

Prayer with vocal music for a response:—

Leader—Lord we pray for all who feel set apart from the body and Spirit of Christ by another's thoughtlessness.

Response—Solo-Chorus of "For You We Are Praying" sung softly.

Leader—We pray for those whose talents are not evident to us because they are not like ours.

Response—"For You We Are Praying."

Leader—We pray for an appreciation for those whose lives are more simple than ours—those who take time to laugh, to sing, and to be gracious.

Response—"For You We Are Praying."

Leader—We pray that our will may be strengthened to bring the parts of the body of Christ together that his Spirit may be made evident.

Response—"For You We Are Praying."

Scripture Reading—1 John 4th Chapter.

Beloved, let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God.

He that loveth not, knoweth not God; for God is love.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

If any man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, that he who loveth God, love his brother also.

Leader—The measure of a Christian's love is stated by Jesus as the greatest commandment of all—"Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself."

We must test ourselves then, by the way in which we are responding to this great commandment. More important than that we believe, is—how much do we love?

To love God with all our strength is to put Kingdom-building before our social engagements, our leisure, our family duties, even before making a living.

To love God with all our minds, is to be as intelligent as possible about the demands of Christ's program for the building of the kingdom, and what the hindrances are to its being like that in Heaven. We are not building on earth as in Heaven if we do not love our neighbors as ourselves.

The test then is—how much do we love ourselves? We love ourselves enough to spend most of our strength and our minds for economic security, for pleasant homes, for education for our children, for leisure, for recreation, and for good food and clothing.

Do we love our neighbors this much? Do we want the same for them, regardless of which race they are? Are we working to eliminate the stumbling blocks of race prejudice that operate to keep others from the abundant life?

If not, then we are not loving our neighbor as ourselves—therefore we are not loving God with all our minds, our strength, and our hearts.

Leader—Oh Lord help us to love as much as Thou hast loved. Amen.

The Debt of Honor Campaign

THE Debt of Honor campaign is the great project that is before the Congregational-Christian churches in 1938. Under the active leadership of Dean Charles R. Brown, honored and beloved pastor and preacher, the campaign has been actively opened in both the East and the West.

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On the Atlantic Coast, in New England and New York, and on the Pacific Coast, in California, the appeal in behalf of this great Fund is already being made and will be pushed unremittingly through the winter and spring. The time schedule for different parts of the country has been changed from time to time to meet local conditions. Effective leadership has now been provided at all the regional centers. Regional Directors: Northern New England, Rev. Leon E. Grubaugh; Connecticut and Rhode Island, Rev. Paul G. Macy; New York, Middle Atlantic, Pennsylvania, Rev. F. G. Morecombe; Ohio and Indiana, Rev. Joseph H. Stein; Mid-Western Area, Rev. Hugh Elmer Brown, Chairman; Rev. Walter A. Morgan and Rev. Albert B. Coe, co-Chairmen; Rev. Harding R. Hogan, Director, assisted by Rev. P. D. Yoakum; Missouri, Kansas and Colorado, Rev. Truman B. Douglass, Director; Rev. Charles C. Burger, Associate Director; Northern and Southern California and Southwest, Louis D. Barr; Northwest, James I. Muffley.

In the South, leadership will be given by conference and national officers.

Frequent meetings of ministers and laymen have already been held at central points with a most loyal response on the part of all in attendance. Despite the business recession, which has been marked during the fall and early winter, confidence of ministers in the success of the undertaking and the cordial good will of laymen has given the campaign a most promising start.

One contribution of $6,250 was made at the very beginning by a prominent layman and from Hawaii came without solicitation a generous gift of valuable stock. Before any appeals in behalf of the Fund had been made, a considerable number of contributions from five dollars up to a thousand were received.

The great success of the Christmas Fund of 1937, total amount contributed, $73,620.11, fourth largest ever received; largest since 1930 except for the special amount given for drouth relief in 1937; $10,000 more than in 1935. Only two regular offerings for the Christmas Fund have ever exceeded that of 1937, namely, 1929 and 1930, when the depression was still new and people felt deeply concerned lest the pensioners of the Board of Relief should suffer severely.

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A million and a half may seem like a large amount, but it should be borne in mind that pledges are payable, when necessary, over a two-year period.

Other churches give currently much more liberally for the age maintenance of their ministry than do the Congregational and Christian Churches. In 1936 churches of the Episcopal Communion paid over $1,000,000 into the Church Pension Fund to provide annuities for the rectors of their churches, and the Presbyterian Church U.S.A. paid in $903,400 towards their pastors' annuities. Each of these churches paid in 1936, as a regular charge toward ministerial annuities, approximately two-thirds of the amount of the Debt of Honor Fund, and will continue to do so annually under their system.

The Congregational and Christian Churches are asked to raise $1,517,000 net in two years, in order to complete an obligation for which they have not made adequate provision for nearly a decade and to relieve themselves of further payments on this score.

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Objections have been made to the objectives of the Debt of Honor campaign on the ground that foresight on the part of the Commission on Missions during the period from 1921 onward, would have saved us from the necessity of this effort.

The argument is not new. It is essentially the argument that the officers of the Annuity Fund presented to the Commission on Missions persistently. It should be borne in mind, however, that the missionary work of our denomination, dear to the hearts of all our people, was always cramped for lack of funds with which to do its task effectively, that if apportion-

[*Continued on page 74*]

1938 • DEBT OF HO

of the

Congregational and Christian Churches

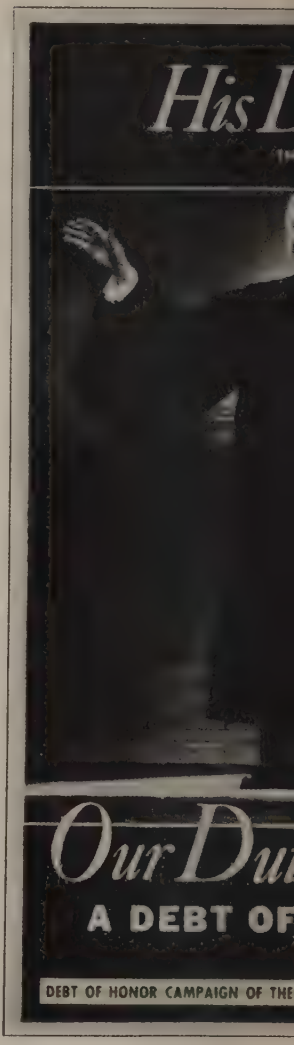
$1,517,000

WE OWE A DEBT OF HONOR to an aging group of some 1,400 of our faithful ministers and their widows.

WE HAVE PROMISED THEM, as members of our churches' Original Plan of the Annuity Fund, a measure of economic security in their declining years.

IT IS A MODEST OBLIGATION. In no case does such an annuity amount to more than $500 a year . . . and that only when there has been 30 years of service at annuity age. The maximum annuity for a widow is $300 a year.

TODAY · PAYMENT OF EVEN THESE SLENDER ANNUITIES IS IMPERILED!

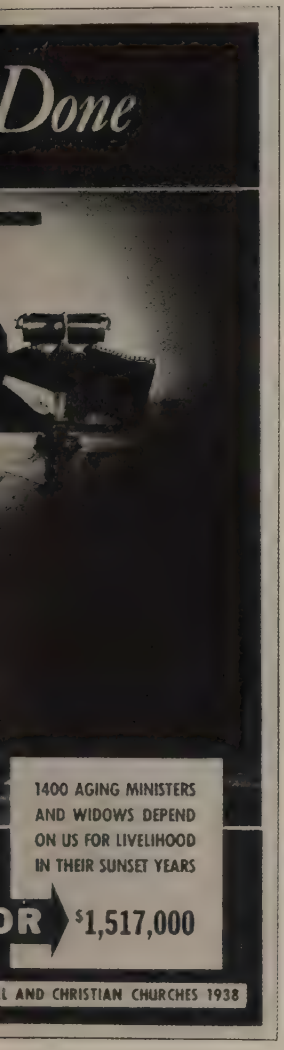


This Is a Debt of Honor Aga

CHARLES R. BROWN, *Chairman*

ROGER W. BABSON, *Hon. Chairman*

...OR CAMPAIGN • 1938



INCOME FROM THE PILGRIM MEMORIAL FUND and membership dues paid in is now carrying a larger part of the annuities than was at first thought probable. *No loss of funds has been incurred.*

BUT SINCE EARLY IN 1936 the churches' share of these annuities has had to be drawn entirely from apportionment contributions . . . with consequent curtailment of missionary work.

THIS MUST NOT CONTINUE!

YOUR CONTRIBUTION to the Debt of Honor Fund will assure full payment of their annuities to all Original Plan members and to their widows, without sacrificing the missionary work of the church or the income of already underpaid ministers and workers in the mission field.

A NATIONAL CAMPAIGN, to enable us to meet our obligation, is under way among our churches and our friends. You will be asked to do your share.

Us All . . . It Must Be Paid!

ALFRED C. HOWELL, *Treasurer* CARLTON M. SHERWOOD, *Director*

Debt of Honor Campaign [*Continued from page 71*]

ment contributions had continued at the three million dollar level, it would have been simple by allocating a modest increase to the Annuity Fund during recent years to provide the annual amount required to meet the churches' share of the Original Plan annuities, and that the drastic decline in receipts was no more expected by members of the Commission on Missions than similar decline in income was expected by other persons and organizations ten years ago.

There is no question of integrity of denominational purpose involved. The money that was given under the apportionment was used for legitimate causes. The denomination showed its loyalty to these older ministers from 1931 onward by increasing the percentage allotment to the Annuity Fund, but unfortunately the constant decrease in contributions overcame the more liberal award of percentages.

The Debt of Honor Fund will be a deferred contribution to the welfare of these older ministers and widows who have membership under the Original Plan. It is to be a noble expression of the concern of our church membership for old age security of loyal servants of the Church.

Members of the Executive Committee are Walter H. Gilpatric, Chairman, Roger W. Babson, Rev. Ferdinand Q. Blanchard, William T. Boult, Rev. Russell J. Clinchy, Rev. William F. Frazier, Rev. F. F. Goodsell, Alfred C. Howell, Frederick H. Leggett, Rev. Walter A. Morgan, Rev. Lewis T. Reed. Mr. Alfred C. Howell, Vice-President Guaranty Trust Company of New York, is Treasurer of the Commission.

Interpreting the "Liberal" Church

By Wilson P. Minton*

By many people our fellowship is referred to as "The Liberal Church." To entirely too many of these people not only without but within our ranks, that word "liberal" connotes an entirely different idea than we believe it should. To them, "liberal" means the "modern" interpretation of Christianity, whatever that is; and they think that is the only interpretation our fellowship endorses or permits.

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But when the word "liberal" is used in connection with our Congregational polity we do not believe it could mean that at all. Such an interpretation is far too narrow for the glorious principles upon which we have builded in the past.

Rather, the word "liberal" as referred to us, means "freedom" in contra-distinction to so-called "modernism" and in contra-distinction to so-called "conservatism" as well. It means, as we understand it, that our fellowship does offer "freedom in worship" to every group whether we agree entirely with them or not, just so long as they possess and demonstrate the graces of genuine Christian Character.

There is so much bigotry and narrowness in the ultra-modern and also in the ultra-conservative groups that we doubt if they could either one be happy with anyone but themselves.

On the other hand there are vast numbers of individuals, and many, many groups whose concepts of the various phases of Christianity are, and of sheer necessity will continue to be, widely different, yet who in the genuine Christian spirit of Jesus Himself "agree to differ, but resolve to love," in order that a vital and absolutely necessary application of Christianity in its true essence may be made here and now to all of life.

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There are multitudes of individuals and groups whose Christian beliefs along various and varied lines never could be brought into conformity with each other. And why should they be? No one of them contains all of the truth, yet each of them may make some contribution to the total of Christian doctrine and practice.

And at the same time, though differing in beliefs, if these resolve to work together for the cause of their common Lord and Master in the spirit of His love, the opportunity for such fellowship in service is unlimited.

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And whether we are ready to admit it or not, unless we do away with the petty disagreements that divide us individually and as groups, and that foster the present sinful and unthinkable sectarianisms still persisting from past ages, the church, and even Christianity itself face a doubtful future. We do not call for uniformity nor conformity in Christianity, but we do call for an inclusive Christianity.

*From his annual report to the Pennsylvania Conference.

Cynthia's home is long and narrow while the iron kettle

in the yard [extreme left] serves as laundry

Boys and Girls of America

How Cynthia Grew Strong

EVEN though she lives in Texas Cynthia always feared the winters. In the middle of the day it was usually fairly warm but night and mornings were shivery times. Part of the trouble was with the house she lived in. Instead of having a basement it stood on posts, with the result that both the chickens and the wind got under it with great ease. The walls were unplastered and the windows so loose that they rattled merrily. The one chimney and the only stove were in the kitchen. When the weather was cold Cynthia hated to get out of bed.

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If she had had some warm clothes to put on, or a hot breakfast to eat it would not have been so bad. But in the South most Negro families are under the necessity of making their summer clothes do duty the year around. As for food, Cynthia's father and mother usually went off to work early in the morning before she was up. They did not really get her a breakfast—rather, they left her "something to eat" which was certain to be cold and oftentimes not very attractive.

As a result, Cynthia usually arrived at school shivering, a bit hungry, and with a bad cough. Colds are common enough in Texas in the winter time, but somehow Cynthia's cough never seemed to take a vacation from November through to March. On warm days it was better, on chilly days it was worse, but nearly always she coughed some of the time. When girls are cold, hungry and sick they do not usually shine in school.

One day when Cynthia had had a particularly noisy coughing spell her teacher suggested that she had better go and see the nurse, who came to the school once a week. At first Cynthia was frightened, but the teacher said it wouldn't hurt and that it might do her good, and so she slowly walked down to the office. Having the white clad nurse look her over was good fun, only she didn't like it when the nurse told her that she should come to the dispensary for a further examination.

Then Cynthia's mother was sent for. "Your daughter has incipient tuberculosis," the nurse explained. "You should put her to bed, feed her milk and eggs, and let the sun shine on her whenever you can. If you do this, she will grow up and be a healthy woman; but if you don't take care of her now, she'll get worse and worse!"

"But I can't stay home and take care of her!" Cynthia's mother exclaimed. "If I did, we wouldn't have enough to eat. And our house isn't warm, and it doesn't get much sunlight, and we can't afford milk and eggs—at least not every day! Isn't there some place I can send her where she will be taken care of?"

The nurse explained that if only Cynthia were a white child that the state of Texas had a lovely place where she could go and get well—a sanitorium out in the country. But Cynthia was colored, "and they expect Negro people to get well of themselves, only they don't always do it."

"But there is a place in Beaumont where they *might* take Cynthia. It's run by the Congregational Church of which Mr. Graham is pastor and is the nearest thing to a hospital for Negroes that we have in this end of the state. I'll write to him and see if there is room for a little girl that doesn't want to have tuberculosis."

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Cynthia was lucky. In a few days arrangements were made for her to go to Beaumont "and get well." The Community Health House where she was taken had originally been a five-room bungalow but it had been made over into a make-shift hospital. There was a room for the dentist, and one where the doctors looked after

The Preventorium is handy to the back yard

baby cases and took out tonsils and two rooms full of beds for sick people.

But this part of the house was not for Cynthia. Instead she was assigned to a little white bed out on the back porch where there was lots of sunshine. Here she was supposed to stay until she became stronger and fatter. But just because she could not get out of bed it did not mean that she kept still all the time. If she felt like jumping up and down nobody seemed to care. For company there was a boy her own age in the next bed who was getting along so well that they let him run around in the yard in his bathrobe. But most of the time he stayed in his bed. According to him the "preventorium," as Mr. Graham called it, was a wonderful place to live.

It didn't take Cynthia long to decide that she liked it, too. Instead of sleeping in all her clothes with an old blanket pulled up over her, she was given some clean pajamas and plenty of nice warm covers. At night the room was cold, but Cynthia was always cosy and comfortable. Then for breakfast they fed her some nice hot oatmeal which warmed her up all over, while during the day the young girl who was the nurse's helper would come in with orange juice and milk from time to time.

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Before she went to the Preventorium Cynthia thought that chickens were something that you ate when you were rich or lucky. She had heard that they laid eggs, but she had never gotten very well acquainted with their taste. At first she was lonesome for the grits, gravy and occasional bits of fried pork to which she was accustomed at home, but the nurse told her that it was milk, eggs and vegetables which made girls get fat and strong, and so she is doing her best by them.

Every week they weigh Cynthia to see how much she is gaining. They tell her that as soon as they get her weight just a little above normal that then they're going to send her home. It looks as though that time were not very far off.

But Cynthia has gained more than her health during the months she has been at the Preventorium. She has learned how it feels to be warm and clean and comfortable. Her ideas about what is good to eat have changed. She even thinks that she would like to be a nurse herself when she grows up. And she is deeply grateful to the many people whose giving to the Board of Home Missions has helped to make possible the Health House.

Beaumont's "Health Home" and resident staff

Secretarial Side Lights

The Secretary of the Vermont Conference

Chauncey Adams

OF the 360,000 inhabitants of Vermont 24,000 are enrolled in our churches. This is the high-water mark for Congregational saturation of a given territory. In no other state do we constitute such a large proportion of the population.

Vermont is a rural state where most churches are small. Her chief city has less than 30,000 people. Only two of her churches could be fairly described as large. Her average congregation has approximately 120 members.

Nowhere has ecclesiastical co-operation gone further than in the Green Mountain state. Of our 200 churches, 40 represent some sort of a federation or merger. Perhaps because he is careful never to claim any authority, the secretary of the conference exerts remarkable influence. Associations meet on the day that he "suggests" that they might profitably come together. When he sends a missionary speaker to a church the door is always open. Everybody works together.

This happy state of affairs is in large measure due to the apostolic succession of secretaries which the state has enjoyed—C. H. Merrill and C. C. Merrill (who were uncle and nephew and not father and son), W. F. Frazier and Chauncey A. Adams.

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Thanks to thirty years of public spirited citizenship in Vermont, Chauncey A. Adams has a remarkable knowledge of the state. If he were dropped blindfolded from an aeroplane anywhere within its boundaries it would not take him many minutes to discover where he was, and there would be somebody in the first town whom he could call by name.

Although he has spent most of his life in the state Chauncey Adams is not a Vermont product. He was born in Eaton, Quebec, prepared for the university at Coaticook Academy and Stanstead College, which is just over the line from Vermont, and graduated from McGill University in 1902.

The next year and a half he spent selling stereoscopes and views in England, Egypt and India. He reports that pictures of the Boer War went remarkably well. Returning to Montreal in 1904, he served for two years as secretary of the McGill University Y.M.C.A., which occupied a new $100,000 building during this period. During 1906 and 1907 he represented the International Y.M.C.A. in Ceylon, having charge of the building in Colombo and activities in some twenty other centers.

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Coming back to America, he was secretary of the Y.M.C.A. at St. Johnsbury, Vermont, for 1907–09. Here he found his wife, Marion Fairbanks, whose Vermont antecedents are unexcelled. He also discovered that his true vocation was the ministry. Then followed three small town pastorates—Irasburg, 1909–13; Danville (which overlooks St. Johnsbury) 1913–23; Waterbury 1923–34. During the World War Chauncey Adams was overseas from May, 1917 to April, 1919, serving in the varied capacities of ambulance driver, Y.M.C.A. man (with the French) and chaplain. When Vermont's famous flood came to Waterbury in 1927 he first moved onto the third floor and then directed relief activities as the waters subsided. He has one daughter, who is a pre-medical student at the University of Vermont.

In the spring of 1934 Chauncey Adams was surprised to find himself elected secretary of the Vermont Conference. Since then he has journeyed indefatiguably among the churches of the state. He has brought to his task a deep understanding of the problems of the small church and a fine sympathy with both the ministers and their people. In his simple dignity and plain friendliness Chauncey Adams typifies to a surprising degree the spirit of Vermont.

Camera

By Dorot

THE HOUSE THAT RUTH BUILT

Perhaps we should say that Love built. Miss Ruth C. Cowles, R.N., in charge of Alexandra Township Health Center in Johannesburg, South Africa, standing in front of her car, "Angel of Mercy" and before the new Health unit dedicated June 26. Administrator of Transvaal, Honorable S. P. Bekker, called Miss Cowles "the spearpoint of the attack on disease in the township . . . a highly qualified nursing sister brought up in the missionary tradition and one of the hardest workers I ever came across."

THREE NATIVE DISTRICT NURSES

starting out on their rounds bring relief and happiness to suffering folk in the slums of the City of Gold.

"WHERE THERE'S DIRT THERE'S DANGER"

Young Africa on the war path against disease swats flies, and roots for better babies. Here are the King and Queen of Health with their pages, Sunshine and Fresh Air. Three hundred school children were in this health parade in Johannesburg's Alexandra Township. In the background are the mothers and babies waiting to ride in the parade as Exhibits A.

A COUPLE SAMPLES FROM NURSE COWLES BABY CLINIC

Don't look now! but we are quite sure the young lady on your left is pinching the cherub on the right causing a forecast of cloudy with probable showers.

News

Cushing

MINISTRY OF HEALING IN CHINA

What do you suppose Ming Ming is thinking? Nurse Isabel Hemingway of Taiku Hospital, Taiku, North China, is showing him twin baby boys born in the hospital. Ming Ming is now a year and a half old. He is a little orphan brought up by the hospital. He looks as though he might be thinking—"Did I ever look as funny as THAT?"

NURSE KAY

"Can you make it stop bleeding, Bai-saheb?" said a little fellow from the orphanage at Wai, India. And so Miss Katherine Mix, R.N. adds another job to a full day. "On duty early and late for eleven months of the year with little opportunity for recreation, they account it a part of the days work to take care of the extras that crowd in at odd times," writes Mrs. Arthur E. Holt of Nurse Mix and Nurse Florence Ridley of Wai, Hospital, Wai, India. "Dr. Rose Beals gives most of every week day morning to the patients who flock to the clinics in such numbers that it is hard for the visitor to get through the waiting room. Dr. Lester H. Beals and Dr. Walter F. Hume work on alternate mornings at the men's clinic in town, and in the operating room, afternoons being devoted to general hospital cases. There is a marvelous spirit of coöperation on the part of all staff members, Indian and foreign alike."

THE BLIND RECEIVE THEIR SIGHT

Mrs. Chang had double cataracts. She had never seen her eleven months old baby girl. The Changs lived far in the mountains south of Taiku, North China. They heard of Taiku Hospital. For six days they traveled down steep mountain roads, Mrs. Chang on a donkey. Dr. Leonard F. Wilbur operated on the mother's eyes. When the bandages were removed she asked first to see her baby. Then she exclaimed with joy over the gayly flowered dress it wore, a dress sent by the women of First Church, Oak Park, Ill. "When did any baby of our family wear such beautiful clothes!" cried Mrs. Chang. Then joyfully father, mother and baby started the long hard trek back to their mountain home.

"Dear Unknown Friend"
or
(Greetings From Friends Far-Away)

By Mildred C. Widber

"ALMOST everybody in our school (American Girls' School, Merzifon, Turkey) has at least one unknown friend. Some of them are American, others are English, and still others are Swiss. We learn their customs and how they spend their time by writing and asking many questions. Of course they want to learn about our country, too, so we write about the nice things we have here.

"We are interested in their pictures. When someone gets a picture from her far-away friend, everybody wants to see it. We all love our unknown friends and want to see them and the nice places where they live."

So write Turkish school girls. So could write many boys and girls and young people in our own schools and churches. For all around the world today, children and young people are writing to "unknown friends." Letters, pictures, and little keepsakes are exchanged. The unknown becomes the *known* and *liked*.

* * *

Here are a few snap-shot glimpses from recent letters which have been sent to American young friends.

[The letter that follows gives a glimpse of mission school girl life before the pall of the war atmosphere settled over China. It may be added, however, that schoolwork is going on about as usual in the Foochow area which has not yet been seriously affected by the war. Incidentally the name of the school has been lately changed to memorialize a generous giver. Ed.]

Wen Shan Girls' School,
Foochow, China

Hi, there:

We hope our fire crackers are not disturbing you. They do sound rather like a bombardment but then one must have some fun on the old Chinese New Year's Eve. It's like Christmas, Thanksgiving and Fourth of July all rolled into one. What's more, it is everybody's birthday. It's the big home day of the year when the children are given presents and everyone has new clothes.

Long days before New Year's our mothers are busy preparing for the feast. We are sure that American food is tasty, but you just ought to try our New Year's feast—chicken, steamed so tender that it falls apart when you touch it with chopsticks, delicious fish with sweet-sour sauce, spicy meat dumplings, vegetables without number, sweetmeats, fruits and nuts. Does your mouth water?

We do have to study. Classes begin at eight and on some days school doesn't close until five o'clock. We study about the same subjects as you do, only we have more of them. We know Messrs. Robinson and Beard as well as you do, but besides making their acquaintance, we must know well the Hans, the Sungs, the Mings—the history of our fathers some thousand years ago. You study Chemistry, Biology and Physics, and so do we; but our notebooks have to be in both Chinese and English. You may study art on the side and so do we, but did it ever occur to you that writing Chinese is an art in itself? English is bad enough, but "Math" is our Waterloo.

Don't imagine that we are book worms. We live for the weekends. Every Saturday night one class puts on a program. Sunday follows Saturday when after a late breakfast (7:45!) we have choir

Five Merzifon School Girls

Wen Shan girls do a Tin Pan stunt for Saturday social

rehearsal and our school church service. We have been experimenting with our service and though some may think that we are too ritualistic, we like it, especially the choir responses.

Sunday afternoon never comes fast enough. Though some may think it is the time for dates, for many it is the time for hikes. Who wouldn't want to wander through orange groves or climb hills from the summits of which one can see many other ranges and the sparkling Min river, gay with junks? Chrysanthemum Village attracts us in the fall for there we can buy huge blossoms—two for a penny. On one such trip, when we ached for food, we bought some sweet potatoes from a nun in a small temple and roasted them, along with our faces and hands. You never know what to expect on such a trip. You may get into mud "up to your neck" and you may have to hike all the way home when an overcrowded bus refuses to stop.

Wishing you a fine New Year,

Wen Shan Peng Yu.

No, that's not my name! It means Wen Shan Friend. (Wen Shan School is at present carrying on with a full enrollment. Miss Helen Huntington Smith is the only American teacher on the staff this year.)

Girls' High School
Ahmednagar, India

Dear American Friends:

If you want to come to our school, you will have to come to Bombay; then by train you will reach Ahmednagar; and after that you will step into our big school. We have two dormitories. Here nearly sixty girls live together. Each room has special stands and cupboards to keep their beddings, plates and books. There is also a prayer-room which is decorated with beautiful pictures and blue curtains. Every girl has her own work, making bread, sweeping courtyards, rooms, and dusting.

I am very glad to tell you about our Domestic Science house because I had already my turn to live there. We are given ten rupees for four girls chosen from each class to live together for fifteen days. We love each other and live very sisterly. We have a separate house with well furnished kitchen room. We cook for ourselves and do all sorts of work as we do at our own home.

I like to tell you something about our Christmas day. On 24th of December we had our White Gift day. First we had Christmas carols, and then each and every girl, line by line, went quietly and gave something to show their love. At that time everybody was quiet except ringing of the Christmas bell on the victrola. After that we were given presents which you had sent kindly for us. We all enjoyed that day very happily.

I hope that you will like to come and see us sometime when you get an opportunity. With all good wishes for a happy new year,

Your unknown Friend,

Samadhani Parkhe

(*Note:* It is possible to arrange for a limited amount of correspondence such as appears on this page. For further information, write to the Education Dept. of the American Board, 14 Beacon Street, Boston.)

Ahmednagar High School Class: 7 Christians, 1 Mohammedan

Pasumalai Schools Serve India

By Lloyd L. Lorbeer

INDIA IS HUNGRY

"How many of you have your own lands?" asked a Pasumalai missionary in an outcaste village.

"One-third."

"What do the rest do?"

"We work for others as day coolies." And a strong laborer receives about ten cents a day! "But now there is no rain, hence no work. When there is no work we go hungry."

"Why have half of you not died of starvation?"

A gentle-faced old man who had studied in a Mission school as a boy pointed to a crawling ant.

"God who creates and cares for these ants, will He not care for us?"

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Of the four hundred boarder-students in our Pasumalai schools many are so poor that they cannot possibly pay for both food and fees. To a hundred and twenty such boys we must give aid ranging from seventy-five cents to two dollars, for these poorer boys often become our finest teachers and doctors and preachers.

In our various dormitories each meal costs two to three cents per student. Yet Pasumalai High School won the basketball championship among eighteen high schools in the district. Wheat, fresh vegetables from the school farm have helped us move far toward a balanced diet from the rice diet, sadly deficient in proteins, of South India.

On Farm Day each January, ten selected farmers from each of about twelve neighboring villages are invited to the Pasumalai schools; each dormitory is host to a dozen or so. They observe progressive methods in raising crops; how to handle a better plough; see how we care for cattle, poultry, bees. We have introduced White Leghorns that lay thrice as many eggs as the average hen of India, per year, and the Rhode Island Reds which lay eggs double the size.

These farmers have a ploughing contest. They bring their own best fowls, sheep, goats, and perhaps take home some simple prize. They confer in public meeting about their needs and go home with new enthusiasm and knowledge.

Pasumalai is helping feed India's hungry.

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But India is hungry for the Bread of Life.

Last Christmas vacation Pasumalai boys sold four thousand copies of cheap booklets on health. The Principal stopped his car in the Muslim quarter of Palni town the other day.

"You Muslims have four great prophets, Moses, David, Jesus, and Mohammed. You know much about Mohammed but little about Jesu-nabi. Here is His biography. 1 rupee, 2 annas." And for an hour he sold them as fast as he could make the change.

A fine Hindu lad who had gone to jail with Gandhi and there had decided to become a teacher, said as he finished his Normal course in Pasumalai:

"Here I have learned to admire Christ, to love Him, to worship Him."

"I am going to be a preacher of a religion of love," said another graduate.

•

Pasumalai sends forth a stream of a hundred teachers each year, half of them members of the Christian Church, most of them lovers of Christ. One per cent of the two million people of the Madura District are Protestant Christians, but thirty per cent of the men teachers and eighty per cent of the women teachers are Protestant Christians. What an opportunity to feed the children of India the Bread of Life!

Some of the poultry-raising squad on the Pasumalai Farm

INDIA IS THIRSTY

"What is that noise?" asked the Pasumalai teacher who was helping Government manage fifty schools under the Robber Caste Reclamation Scheme.

"The Chaklia women crying."

"Why do they cry?"

"In order to get water."

"Have they no well?"

"Their well dried up at the start of the hot season."

"What are they doing?"

"They place their waterpots twenty feet from the high caste well and weep till some one helps them."

"How long have they been weeping?"

"Two or three hours."

"Bring some buckets and ropes."

And the Pasumalai teacher helped the Robber Caste boys fill the pots to overflowing and arranged that the boys should render this same help each afternoon when school closed. The incident is typical of conditions in thousands and thousands of villages.

"Water! water! We have no well. The river is three miles away. Water is what we need," they cried in another village, falling on their faces. We rejoice that Mission, public bodies and the Congress Government are making renewed efforts to meet such needs.

Thanks to American friends, Pasumalai has a fenced well from which we pump water and distribute by pipe to the whole community. But we shall not be satisfied until all the villages have the water they need for health and cleanliness.

India's thirsty children can have milk where Pasumalai, crossbreeding Sindh bulls from northwest India with the local cows, gradually doubles and trebles milk production.

But India thirsts for the springs of Living Water. Temples, shrines, hosts of wandering ascetics, testify to India's search for God. Of the five hundred a day who are joining the Church of Christ in India many have tasted the Living Water—like Teacher Ponniah who spent last Monday talking with his caste-mates in Pasumalai, urging, inspiring, loving.

"I do not seem to want to stop to eat or sleep. I am so eager to help my countrymen to know God."

INDIA NEEDS FRIENDLINESS AND HEALING

Ninety per cent of the people of South India are not free to go to each other's homes, to eat together, to intermarry.

But Pasumalai's doors are open wide. Christians, Hindus from a score of castes, outcastes, Muslims, all study, play, work, and worship together, and, except in a few cases, dine together. Often Pasumalai students and teachers as they travel about are told not to enter certain portions of mosques or temples.

"Come to Pasumalai," they like to reply. "Church, classrooms, dining-hall, all are open to you. Whosoever will may enter as our friend."

From all castes and creeds come teachers to our Normal School refresher courses in March, to learn new songs to teach their children, new games to play, new stories to tell, new methods to use, new books to put in their school libraries. These three thousand teachers of our district have much to pull them down. Pasumalai is determined to be a friend to all, to lift their ideals high, to keep alive their zeal, and point to the power which uplifts.

In Madras Province one baby in five dies before it is a year old. But Pasumalai Sisterhood runs a Child Welfare Center where seventy babies and their mothers have frequent care and weekly visits from a trained nurse. Orange juice and codliver oil are daily on tap!

In examining a hundred boys and girls in Dindigul the Rockefeller Foundation found the percentage with hookworm was a hundred! Malaria carries off nearly a million a year. India is sick with preventable diseases largely.

The Caroline Clark Hospital at Pasumalai, with its doctor, nurse and ward-boy students treats nearly a hundred a day; small complaints, mostly, but the treatment is the ounce of prevention. Each year about a hundred senior students appear for the Red Cross First Aid Examination after weeks of bandaging, resuscitating, adjusting splints and tourniquets. They are ready and eager to help the needy.

●

Pasumalai must minister to sick souls also. Often Pasumalai lads show booklets on health and others on Bakti (spiritual truth) and ask villagers which they prefer. Those on Bakti always sell in larger numbers.

"I was in prison and ye came unto me." Purdah is a fearful prison; tuberculosis is four times as prevalent among purdah women as among the general population. But many a Biblewoman brings the light of life and the fresh air of the spirit to such prisoners.

Illiteracy is another prison. Ask the individuals of the crowd that gathers in any village, "Can you read?" and perhaps a quarter of the men will nod assent. Then ask the women. Everybody laughs. The very thought is absurd.

Helen Keller says that a worse prison than blindness is having eyes that see not. In one village we found that the only person who could read was a blind man! He had been to the Mission school for the blind, and proudly demonstrated with his Braille New Testament.

Even more ruinous are the prisons of custom, prejudice, and the bonds of sin. But the Truth that makes men free is rapidly severing many of these bonds.

[*Continued on page 87*]

Pilgrim Fellowship Pointers

By Harry T. Stock

SUPPOSE you gave your young people of high school age a simple test on modern Turkey—half a dozen questions regarding the happenings of the last few years. How many would rate much higher than a zero? They know a little about the crusades, but our modern education is so modern that it seems unnecessary for them to be taught much about contemporary civilization.

Yet, if you could but unfold to them some of the strange recent developments within Turkey, you would probably find a most interested response.

The Christian Life topics for February 13 to 27 deal with Turkey: "The New Deal in Turkey," "Christ and Mohammed," "What Can Missionaries Do in Turkey?" There will be helpful material in *The Pilgrim Highroad* for February. The suggestions given in *Christian Youth in Missionary Action* (which most summer conference delegates took home with them, and which can be secured from the Missions Council) are very useful for the young people's group.

The American Board can supply additional information for leaders. And, of course, the best work can be done by studying the young people's textbook for this year, *The Young Moslem Looks at Life*, by Murray T. Titus (60 cents, paper).

And, why not have a truly unique party, featuring Turkish program elements? *Fun and Festival from Moslem Lands*, by Catherine M. Balm (25 cents) will provide the necessary resource.

With March, comes Lent. Local leaders will need to prepare for the evening meetings of the group far in advance. The Christian Life topics are based on great crises in the life of Jesus.

This is an opportunity for the young people to understand some of the inner conflicts in the experience of Jesus. The topics are treated so that youth may realize that Jesus was tempted as they are —yet without sin. Jesus should become much more real to them, if they make the most of these meetings.

But this requires advance planning and preparation. Perhaps, the pastor himself will lead all eight of the meetings, on the basis of a "pastor's conversation with young people." This may take the place of the pastor's class. Did you secure your list of topics for 1938, with brief suggestions for the month-by-month programs? If not, send for Bulletin 60 (five cents from the Young People's Department, 14 Beacon St., Boston, Mass.).

You will also want to use the *Lenten Devotions for Young People*, prepared by Albert J. Penner, Ray Gibbons, and Henry D. Gray. They, too, follow the experience of Jesus and are correlated with the Christian Life topics for Lent. Order early, for the edition is limited. Five cents per copy, from the Pilgrim Press.

Lanao Literacy

By Frank C. Laubach

LAST year, from the first of January, had been much the most satisfying and restful year of my life. Six months were spent in India and two months in Kenya, Zanzibar, and Tanganyika on the East Coast of Africa.

The literacy campaign in those countries assumed far larger proportions than I had even hoped might be the case. Not only did the missionaries and Christians enlist in our work in a thrilling manner, but also the Directors of Education. Lessons were prepared and campaigns started in thirteen Indian languages and in four African languages.

Last February, dissatisfied with results we had previously obtained in India, we undertook an entirely new method which proved highly successful. [See page 283, July MISSIONARY HERALD] God *must* have the illiterates of the world close to His heart, for He has packed this year with miracles.

The literacy program was not going well in Lanao when we returned; gradually we revived the campaign. The new method of teaching which we worked out in India and Africa, and which we have adopted here is more interesting than the old method and is bringing very good results. [Teaching to read dialect, not classic or literary languages.]

In September we opened a school for sixteen little Moro boys to see how quickly they could learn to read by the new method. None of them had ever been in school before. They have all done very well and some of them have made wonderful progress.

The Bureau of Education is interested in our experiment because up to this time they had never used the dialect in the public schools, but have long had the matter under consideration.

The finest young Moros are in

[*Continued on page 87*]

Dansalan Views

This is Dansalan on Lake Lanao, our Mission headquarters in Mindanao of the Philippines

And this is a market by Lake Lanao in Dansalan, Mindanao

And here is the lake at Dansalan, a Moro center in Mindanao

And here are some Moros at the market beside the lake in Dansalan in Mindanao

And here are some Moro dugout boats on Lake Lanao at Dansalan, Mindanao

Nor must we forget that the Moro farms as well as fishes at Dansalan, Lake Lanao, in Mindanao of the Philippine Islands

Lanao Letter

By Frank J. Woodward

Brass gongs used for musical instruments on display in the market

THE work for the Moros has been going on as usual. The *Lanao Progress* has been published regularly, and we have recently been encouraged by several hundred new subscriptions.

The Library is better equipped than formerly because of the gift of a considerable number of new and second-hand books from friends in Amercia. These new books have added greatly to our "fiction," "history," and "religious" sections.

The nurses are kept busy in the Dispensary. The work among the Moro women has been increasingly successful. For the first time they are calling the nurses frequently. We are glad that the Moros are learning to pay for the medicines which they receive, and in some cases for confinements. This is a real advance from the time when they were afraid to come to the Dispensary for treatment.

The Nursery continues to attract attention. A number of fruit trees came into bearing this year, and we have sold some avocados and oranges. It will be several years before we shall have large quantities of oranges.

During the Philippine Exposition held in Manila grapefruit from our Nursery won the First Prize, and for this we received a Certificate of Honor. Our avocados received Honorable Mention.

The newspapers in recent months have carried many reports concerning Moro outlaws. Friends in America have written asking questions about these reports.

The accounts grossly misrepresented the facts. Within a few days, reports put the number of outlaws killed at forty-six when the Philippine Army attacked their "cottas." Actually only seven lives were lost, and those Moros refused to surrender their arms. Conditions in Lanao are probably more peaceful now than they have been for many years. No noted outlaws are at large.

We regret that there are probably fewer Moro boys and girls in public schools than at any time during the past ten years. This is somewhat disheartening, but some of the causes are the new requirements of the schools here, and the fact that the former Superintendent removed no less than eighteen Moro teachers who were not qualified for the positions they held.

As we think of the future of Lanao we are impressed with the need of the government adopting Dr. Laubach's system for teaching illiterates in the first two or three grades. This would prepare the Moro children adequately for the following grades in the public schools. The government not only has the equipment and the staff but the means for doing this.

Lanao is a land of religious ceremonies. No celebration is complete without the kolintangs which are brass gongs graduated in size so as to constitute the different notes of the scale, and are played much like the xylophone. Often three or four large agones are played by as many different people, combining the instruments to make a band. Tonight they are playing the agones in a distant barrio, and the weird music floats across the Lake. Sometimes we tire of the monotony of these sounds. Silence reigns tonight except for the beating of the agones.

One feels strangely stirred by this primitive music, usually played to a fast tempo. At once it creates an atmosphere that is both mysterious and gripping. Such sounds can never be forgotten by those who have learned to love the peoples of the Orient. One often wonders what life would be like for the Moros without these weird tones, which fill the air with a strange rhythm of minor chords. I wish that all of you could hear them, and know how the music is produced, and why the Moros express themselves in this manner.

Here is a people with great capacity for development, held in the thongs of ignorance and fanaticism. Every note is vibrant with a challenge to the Christian brothers of the Moro people in America for help. Christ alone can break their chains and set them free.

Southern Workers and Students Cross Race Lines

By Marguerite Davison

In the ranks of organized labor race lines are breaking down, even in the south. The Labor Day meeting in Birmingham, held in the Auditorium, was attended by colored and white delegations, and both races were represented on the platform.

"You can't hold a fellow in the ditch unless you stay in there with him." The South is learning the old lesson taught by Booker T. Washington out of his own experience. The low standards of the colored group have kept down the standards of the whole group. Share croppers are two-thirds white. White labor must match the cheapness of colored labor or it will not be hired.

When jobs are scarce, wages drop and standards with them. Now the white laborer is taking the jobs which were held by Negroes at the same wages, and the Negroes are forced onto relief. Hence the northern migration of past years. Labor is pulling the groups together through necessity.

In other ways, through choice, the groups are getting together. Each year white student groups visit the Negro institution at Tuskegee and never again can talk of the intrinsic inferiority of the Negro. At Talladega annual inter-racial conferences are held over a week-end, and representatives from colored and white colleges meet on a common basis to discuss their problems.

I always take a group of older students from Thorsby Institute, a high school. It is interesting that for two years our Thorsby boys have roomed with Negro students. Last year our two boys were late in getting placed. When asked if they would mind rooming with colored students, one replied (a boy from South Georgia), "It's all right if they won't mind rooming with us."

Youth of the south, faced with this new experience of friendly comradeship, react with admirable spirit and go out to preach a different gospel to their folks. The hope of our country is in just such contacts. These southern young people of both races, understanding their problems and respecting one another, can face facts together and do much to iron our rough spots.

Lanao Literacy [*Continued from page 84*]

the Good Life Movement. It is very particular about the new men whom it includes. Every member, except myself, is a Mohammedan Moro. No other organization of this kind has ever before appeared in Lanao.

Though they are largely interested in self-improvement, their main interest is the improvement of Lanao Province. A committee prepared a program for lectures on education, sanitation, agriculture, law, civics and other subjects to be given in the principal towns.

We believe we at Lanao are in a unique position to make this an experimental laboratory for all the Mohammedan world. For example: the Government cannot persuade the Moro women to go to school. But this experiment of teaching them in their own homes meets with approval of the Mohammedans. We hope that it will prove to be an answer to the problems of Mohammedans everywhere.

"A great part of the burden of making a success instead of failure with these Moros rests with the American Board Mission," said the Commissioner.

This is the most critical hour in the Philippines, especially here in Mindanao. If we can find and develop the young leadership that the government can trust with responsibility, the Moros will be assimilated successfully into the Philippine Commonwealth; and if we fail there will be a tragedy in this country.

"The next five years will be the greatest that we have ever known in Lanao," says Mr. Woodward.

The American Board confronts no opportunity in Moslem countries comparable to the opportunities in Lanao, for here both government and Mohammedans are our friends.

Pasumalai Serves India [*Continued from page 83*]

At a public meeting planned by the Y. M. C. A. the needs of India's youth were being discussed. A clean, eager Brahman youth, student of the Government Normal School, rose.

"You do not need to tell us that lying, bribing, treating our fellows as untouchable, is wrong. We know it. But what we need to know is where we can get the *power* to do what we know is right."

■

Pasumalai is one of God's Powerhouses.

Book Chat

COMMENTS ON THE PAPACY AND WORLD AFFAIRS, by Carl Conrad Eckhardt **(University of Chicago Press).**

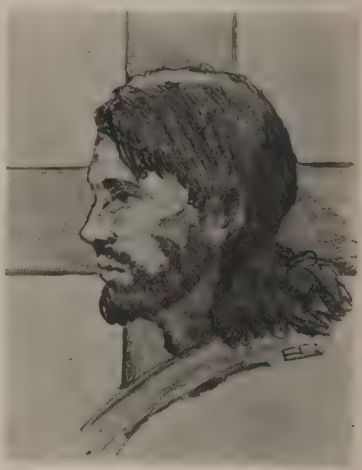
In this book Eckhardt discusses in detail the attempt of the Papacy to influence the Treaties of Osnabrück and Münster which constitute the Peace of Westphalia. That attempt was in vain, and the peace was made at the cost of the Papacy in the loss of lands and revenue and prestige. It was written into the peace treaties that no protest against the peace should ever be recognized as interfering with their fulfillment. This was directed specifically against a papal protest. From that time on (1648) the Popes have often protested, but always in vain, against treaties between European nations which were to the detriment of the Church. Succeeding treaties, however, have always included this denial of protest, and that also has been a matter of complaint on the part of the Papacy.

Since 1870 and the loss of the papal states in Italy, the Pope actually ceased to be a temporal ruler with territorial holdings; and in 1929 Pope Pius XI and Mussolini arrived at the Lateran Accord, in which the Holy See "wishes to remain and will remain extraneous to all temporal disputes between nations, and to international congresses convoked for the settlement of such disputes, unless the contending parties make a concordant appeal to its mission of peace. Nevertheless it reserves the right in every case to exercise its moral and spiritual power."

It is Eckhardt's contention that this final surrender by the Papacy of any right to intervene in international affairs has very greatly increased the moral and spiritual power of the Church. In his last chapter he argues that the Church since 1870 has turned to its proper sphere of moral and social leadership, and that it has been a major influence in social reform and in the promotion of world peace.

The book was written after the conquest of Ethiopia by Mussolini, and Eckhardt admits that this does not fully bear out the claims to leadership in matters of peace and justice on the part of the Papacy. And he also admits other lapses from that rôle. But since the book was written there have come the open and official encouragement of the Franco régime in Spain, the campaign by the Catholic Church against Communism, and the well substantiated report that the Catholic Church has instructed its missionaries in the Far East to favor Japan in the present Sino-Japanese struggle. One cannot help feeling that the conclusion to which Dr. Eckhardt comes would be fairer if he had recognized the attitude of the Church in Spain even before the war, and also its traditional policy in Mexico, both of which have certainly been far from any quest for social justice.

The historical discussions are of great value, and the conclusion that the Church's spiritual and moral influence will be greater because of its surrender of claims to temporal power is doubtless sound; but this all leaves untouched the new issue confronting the Church of Rome, viz., whether it is going to become the organ of reactionary and even Fascist philosophies, or whether it will follow the social vision of Leo XIII and some later Popes. Its surrender of the claim to temporal power came after centuries of resistance to the inevitable secularizing of international politics. There is still no indication today that the Church, either as regards religion or politics, has departed from its essentially autocratic conception of human society.—H. V. WHITE



This sketch of the face of the Christ against the background of the Cross was drawn by Rev. Philip Jerome Cleveland of Brooklyn, Connecticut, for the jacket of his new book, *Beauty's Pilgrim* ($2.00, Ingland Co., Brooklyn, Ct.).

Mr. Cleveland does not claim to have produced a critical or scholarly work, yet he feels that he has "some glad word to speak." He focuses upon Jesus the Human. He gives a portrait of the Man that is both appreciative and interpretive. His insight and language are those of a poet—as we would expect of one whose verses so often appear in leading magazines of America.

To Mr. Cleveland Jesus of Nazareth was "essentially a Poet; also a Philosopher; fundamentally a Dreamer; amazingly a Worker. . . . He was more gay and festive than relatives dreamed; more sensitive to beauty than any guessed; more humanly and unconventionally affectionate than most scholars have dared mention without hastening to add modifications."

This, That, and the Other

The Christmas Fund of 1937

$73,620.11 was the total giving of our people to the Christmas Fund for our aged and disabled ministers, their widows and orphans.

This makes 1937 one of the five best years in the thirty-six year history of the Fund. In 1936 it was combined with a special appeal for the sufferers from the drought in the West, with the result that the unusual sum of $78,032.25 was received. In 1935, $63,326.55 was raised, which was over $10,000 more than this year's Fund, the fourth largest ever received.

As the over 800 checks which are disbursed from this Fund went out one's imagination is taxed to conceive of the relief from major worries and the joy of small comforts which these dollars brought to their host of recipients. Rarely does any sum of money produce as much of both joy and gratitude as does this.

Brasstown's Creed

"The John C. Campbell Folk School is a venture in adult education. It was not founded in order to meet the needs of a peculiar or depressed group, but in the belief that through 'awakening, enlivening and enlightening' (the foundation stones of the Danish folk school), young people will begin a self-development which cannot but help develop the community in which they live. Brasstown was chosen for this educational experiment which, disregarding grades, and credits, or the accumulation of information for itself, has faith in what people will learn of themselves when once they have vision and desire. It should in time prove all we hope for its influence on the life of a rural community and even wider sections of our country. Our belief in its abiding worth and value grows stronger each year.

"Our central activity is a four-months winter course for young adults, eighteen years and over, parents of the oncoming generation. One can never draw a sharp line between what is education for adults and what for children. The future depends upon the children but the children depend upon the parents. Children benefit by what of good comes to parents; adults are educated through the education of their children."—*Mrs. Olive D. Campbell.*

Hospital Collects on Legacy of Colored Woman

The last will and testament of the late Mrs. Cora Edgar Haynes dated November 29, 1933 contained a clause giving to Flint-Goodridge Hospital of Dillard University all of the cash on deposit to her credit in the Canal Bank and Trust Company now in liquidation. Mrs. Haynes' deposit at that time amounted to $4,332. When the Liquidators of the old Canal Bank paid 25 per cent to depositors last week, $1,083.00 was paid to Flint-Goodridge Hospital as a result of this legacy.

The collection under Mrs. Haynes' legacy also calls to mind a legacy left to Flint-Goodridge Hospital by a local white woman, Miss Sarah Stirling McEnery who died in December, 1934, amounting to $5,800.00, all of which has been collected by the hospital.

A third legacy of $50.00 came to the hospital a few months ago from Miss Mattie C. Cross of Houma, Louisiana. Miss Cross was a nurse, and because of her interest in health wrote into her last will and testament a gift of $50.00 to Flint-Goodridge Hospital. It is interesting that these three legacies, the only ones left to the new hospital in the form of cash, have come from women, two of whom were colored.

"In America; For America"

Such is the title of the annual report of the Board of Home Missions for 1936–37. It is a handsomely printed book of 152 pages telling the story of the work of what formerly were known as the Homeland Societies. Each of the general secretaries discusses the plans and policies of the division for which he is responsible. A detailed account is given of the field work in each area and the treasurer offers a brief summary of finances. The report is illustrated with 14 pages of human interest pictures. It may be secured at any of the regional or state offices or will be sent direct from the Board of Home Missions at 287 Fourth Avenue, New York City, to anyone requesting it.

"Pioneer Fields" of the Y.M.C.A.

After twenty-five years of service with the Y.M.C.A. in Hawaii, much of it given to work with Orientals, Lloyd R. Killam, a layman of our fellowship, has been called to be executive secretary of the Committee on Pioneer Fields of the National Council of the Y.M.C.A. His headquarters are in Chicago.

Since each local Association is entirely independent and autonomous, there is a tendency for them to follow the racial attitudes of the young men in the membership and the general sentiment of their own communities. In one section of the country the Associations may pay little attention to the Mexican or Oriental youth because of the attitude of the supporting members. In another section it may be some

other needy group that is neglected. The National Council through its Committee on Home Missions, recently renamed the Committee on Pioneer Fields, is now undertaking to call the attention of all the local Associations to the neglected racial groups. In some localities the local organization will be encouraged to extend the already organized program to these minority groups. In others, racial secretaries will be employed by the Council and assigned to a section of the country or to the entire racial group. The work which has been conducted along this line for the 3,000,000 Mexicans and 350,000 American Indians will be extended. There are 250,000 Oriental people on the Mainland, most of them located on the Pacific Coast. Probably a Japanese secretary will be secured to work among them. The Council will now try to enlist the interest and financial support of all the Associations in the enlarged program of service.

The motive that underlies this forward movement is not institutional. It is based upon the belief that America will be saved and make its world contribution only as the Youth of all races has the opportunity to live the abundant life. With the great decrease in white European immigration and the declining birth rate of native Americans, the youth of the various minority races are of increasing importance to our citizenship. The far-flung world missionary program can no longer be conducted on an effective spiritual and financial basis, if members of the various races to whom missionaries are being sent are neglected within our own borders.

Hymn Books for Mahableshwar

An appeal has been received at THE MISSIONARY HERALD office which we hope may be filled by some church who has recently installed new hymn books. This union church at Mahableshwar, India, is where the missionaries of the various Protestant Boards gather for their vacations during the hot season.

They would welcome a hundred used copies of *The Church Hymnary* or an equal number of the book *Hymns of the Faith*.

In order that they may make use of the equipment already in the church, they explain further that it is the 1922 edition of *The Church Hymnary*, compiled by Bedell, with the Psalter published by the Charles E. Merrill Company of New York. The desired edition of *Hymns of the Faith* contains four hundred and seventy-two hymns and was published by Houghton Mifflin Company of Boston, Massachusetts.

If you have copies of either hymn book that you are willing to send overseas, please correspond with Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Massachusetts.

Daniel Hand Educational Fund for Colored People

Income Received from Investments

Six months previously reported	$39,338.94
Month of Dec., 1937	4,402.33
Total for seven months ending Dec. 31, 1937	$43,741.27

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches
WILLIAM T. BOULT, *Treasurer*

Personnel of the Boards

Lucia Lyons

MISS LUCIA LYONS of Tehsien, writing on Thanksgiving Day (letter received January 3), states that there seems to be a real prospect of getting back from Tientsin to her field, for tickets were beginning to be sold for Tehsien, and moreover, the Japanese military authorities would very much like to have a hospital running in that city. So they had sent for Dr. Alma Cooke and Harold Robinson to come around by sea, the one from Tsingtao, the other from Tsinan, and hoped that in a little while they three with Helen Dizney, then in Tunghsien, could go back where they belonged.

(A January 10 telegram from the Embassy shows that Mr. Robinson and Mr. Hausske have got there.)

They had not heard from Tehsien since its capture on October 3 —floods had been so bad that rail service even for the military had been interrupted until the third week of November. Indeed, the fact that the railroad was seriously threatened by floods at the time they left Tehsien, that the city was crowded with soldiers, and that there was no foreign man in the station at the time, had made the American consul unusually firm in insisting that the American women should leave. Floods and uncertainty had kept patients away, so the student nurses had been sent to what seemed a safer place.

"I cannot close this letter without a tribute to the attitude of the Chinese Christians toward the people of Japan, especially towards the Christians there. They pray for them as they do for the church in China, and really feel that their union in Christ is stronger than all

that separates. This is especially noticeable when a Japanese Christian soldier comes to our church. The words 'I am also a Christian' banish at once the expression of strain and apprehension on the faces of our people."

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Lavinia Scott

MISS LAVINIA SCOTT is home on furlough from South Africa where she has been Acting-Principal of Inanda Seminary since Miss Walbridge left in December, 1936. Miss Nellie Walker is Acting-Principal during Miss Scott's absence. Miss Scott went to Inanda in July, 1936, from Adams College where she had been teaching since October, 1932, and making a remarkable place for herself in the life of the school.

Miss Scott is a South Dakota woman. Her father—who died in 1926—was professor of mathematics in Yankton College and Principal of the Academy and Summer School, and, later, Dean of Illinois College in Jacksonville. Miss Scott took her B.A. at Illinois College; taught two years; was assistant Director of Religious Education in the United Congregational Church of Bridgeport, Connecticut, where "she exercised a powerful influence for good"; studied one summer at the University of Wisconsin, another at Harvard, and took her M.A. in Religious Education at Yale University in 1932, the year of her appointment by the American Board. She had decided when she was ten years old to become a missionary to Africa, having been a devoted reader of *Everyland* and Jean Kenyon Mackenzie's stories. Missionaries were often entertained in her home and her parents were much interested in missionary work and very active in the work of their church. She taught two months in Tennessee in the Student Summer Service in 1926, in and around Pleasant Hill, work that she intensely enjoyed, as she has wholeheartedly enjoyed all the activities into which she has put heart and soul.

• • •

Edith Curtis

MISS EDITH CURTIS of Osaka, Japan, now on furlough, has been close to the youth of Japan in her work as teacher on the staff of Baika Junior College. She has been the link between the American Board and this school of well over twelve hundred pupils. It celebrated last May its sixtieth anniversary, which in Japan is the most important one, the fifth time round the dozen years represented each by one of the signs of the zodiac: when man or institution reaches sixty they celebrate the turning over of the whole calendar to repeat the cycle of revolving years.

Edith Curtis was well fitted by her upbringing to understand the ideas and customs of the Japanese, for her parents were Rev. and Mrs. William Willis Curtis, missionaries of the American Board in Japan. Three of her cousins have been missionaries of the Board: Burnell Olds and the late William L. Curtis in Japan, and Clarence Wright in Mexico. Not alone as foreign missionaries have the Curtis family members been active: her grandfather was a home missionary in Wisconsin, and two of his sons were engaged for many years in work for the Negroes in the South.

Miss Curtis was graduated from Oberlin College in 1910—she had also studied for a year in the Oberlin Conservatory and a year in the Lake Erie College Conservatory—and went to Japan the following year; was stationed at Niigata for four years, engaged in evangelistic work, before going to Osaka.

• • •

Minnie Esther Carter

MINNIE ESTHER CARTER of Inanda Seminary, South Africa is home on furlough, a much needed furlough, for she has served in Africa for twenty-one years. There were two hundred and eighty students in the Seminary the past school year. She taught forty probationer nurses Scripture and English, helping to fortify them for the strenuous life of hospital nurses and preparing them to help their patients spiritually. Her probationer class of the year before is carrying on acceptably in King Edward VIII Hospital.

She has had special direction of the evangelistic classes and Sunday School work. The former met in three groups of about fifty each. Besides conducting a training class for Sunday School teachers each Sunday morning, she made seventeen trips visiting Sunday Schools and twelve trips to conduct home meetings. In the academic work she has had the responsibilities of "Head Teacher" of the Seminary.

Miss Carter was born in Redding, Connecticut, and most of her home life was spent in the country about a mile from the village of Bethel. Graduating from the State Normal School, she taught nine years in Connecticut, before her appointment to Africa in 1916, her support met by the New Haven Branch of the Woman's Board of Missions.

When she and Miss Scott left Inanda they had a number of farewells: the first was by the one hundred and forty children of a day school three miles away; they came and marched beautifully even after their long walk; sang in Zulu and English, and gave gifts—wooden animals which one of the boys had carved, and a beautiful walking stick for each lady.

• • •

Another Accident

REV. WILLIAM WOODARD, who arrived in July from Japan for his furlough, in driving over icy roads to Connecticut to bring his boy home from school for Christmas met with an accident in which a leg was fractured. So he had to spend the holiday season in

Newton Hospital with the prospect of several weeks there! Tough luck!

• • •

MISS LILLIAN BRAUER, formerly of the Near East Mission, has completed her work in the Northwestern University Settlement, and is taking a course at Chicago Theological Seminary, in preparation for church work.

• • •

REV. AND MRS. EDWARD TREAT, formerly of the Near East Mission—term teachers in Talas, Turkey, have moved from Spring Valley, N. Y., to a home mission field in Waynoka, Okla.

• • •

Mary Beals

MARY ANTOINETTE BEALS breaks an Inanda Seminary precedent in being the first short-term teacher to be sent there. But with Miss Carter and Miss Scott on furlough at the same time, the need for some one at once is urgent, and the students know English, so a new worker need not learn the language. Miss Beals sailed January 5 with Miss Minnie Tontz of the East Africa Mission, reaching Inanda in time for the opening of the new school year, February 1.

Mary Beals

The daughter of a minister in Bangor, Maine, she studied in Wheaton College, Massachusetts, after her family moved to that state in 1923. She took honors in Latin and expected to teach it, but by the influence of her roommate, with whom she taught Vacation Bible Schools two summers, she was drawn into the field of Religious Education. One summer she worked on the staff of the Oxford County Larger Parish, under the leadership of Rev. Wilbur Bull. She studied at the Tuckerman School of Religious Education and at the corresponding school in Boston University.

In Memoriam

Rev. Thomas E. Stevenson

When the contracts for the construction of Boulder Dam in southern Nevada were signed on March 14, 1931, it was apparent that a large number of people would live in Boulder City for about four years, following which there would remain a smaller community upon a permanent basis. Instead of each denomination starting a little church of its own it was decided that there should be one Protestant church under the auspices of the Home Missions Council but with financial support from the Baptist, Disciples, Methodist Episcopal, Presbyterian and United Presbyterian churches as well as our own.

As leader of this movement Rev. Thomas E. Stevenson was chosen. He was a Presbyterian and a bachelor. After attending a theological seminary in Pennsylvania he served churches in Burbank, Inglewood, El Centro and Santa Ana, California. At Boulder City he was known as "Parson Tom." Under his leadership Grace Church prospered both in its service to a transient group and as the nucleus for a permanent congregation.

On Christmas eve Mr. Stevenson had been carolling with his young people. Following the after-carolling supper he was carrying some food across the street to keep for a poor family when he was struck by a car driven by a man who was said to have been drinking. He was instantly crushed to death.

Rev. Abraham A. Cressman

"Just the sort of face which an old minister ought to have!" an editorial worker once remarked when looking at a picture of "Father" Cressman. Because he was so delightfully typical of the long past and so happily ingenuous in telling the story of his life he had been featured, in thinly veiled anonymity, in the article "Many Memories" which appeared on page 67 of the February, 1937, HERALD and which was reprinted in the leaflet, *Serving the Rural Church Fifty Years Ago*. He also appeared in the current *Guest Book* under the caption "Youth Must Be Served—and Age Protected."

Born in Pennsylvania in 1849, Mr. Cressman played many rôles during his 88 years of useful life—farm-hand at $6 a month, railroad pick and shovel worker at $1.30 a day, school teacher at $31.50 a month, law student, a bridegroom while studying for the ministry at Oberlin. In 1879 he went west to preach in sod churches to people who lived in sod houses, serving as county superintendent on the side. The largest salary he ever received from a church was $800 a year, and parsonage. During his later years he did financial work for Doane College.

Mr. Cressman was always disposed towards travel and public life. He attended ten sessions of the National Council, beginning in Detroit in 1877. He served as chaplain at nine sessions of the Nebraska legislature, and shook hands with eight presidents of the United States.

In recent years the frail but valiant figure of Abraham A. Cressman has been a familiar sight on the streets of Lincoln, Nebraska. For his years, he got about with dignity and ease. Almost to the end he lived in an apartment of his own in a curious old hotel. In a new country he was a reminder of the past. The end came quietly on December 11.

James Dickson in Ceylon

In the December issue two missionaries of India wrote of Rev. James H. Dickson who had died in Bangalore, India, September 26.

But Mr. Dickson had worked in Ceylon for nearly eighteen years before he went to India, and Mr. and Mrs. Arthur Ward of that Mission give some idea of his achievements there.

"One of Mr. Dickson's outstanding educational achievements was the innovation he introduced into the Boys' School at Tellipallai by providing equal opportunity for children of all classes. It was the first boys' boarding school in the District to admit children of the depressed classes. In spite of threats and the burning of hedges around the Mission compound, he persisted courageously and was rewarded by the gradual disappearance of the opposition.

"Mr. Dickson's vigorous representation of the Christian interests while he was editor of *The Morning Star* gave a sense of security and stability to the Christian cause. A man of strong convictions, he denounced evil and upheld righteousness in every phase of Ceylon life through this newspaper.

"The development of the Mission Press under his leadership into one of the most efficient in the island has been of outstanding value to the Christian community, giving it a voice for its ideals. With the aid of capable Tamil writers, he published a complete series of Tamil readers which have been used not only in the schools of the American Mission, but also in many schools of other missions, in Mohammedan and in Government schools.

"Mr. Dickson made a valuable contribution to the churches by joining in the formation and development of the Church Council, was for a number of years treasurer of this Council, and was able to initiate business policies and methods which have been of inestimable value to the organization. The raising of the Centenary Fund, as an endowment for the evangelistic work of the Council and pensions for its workers, was due largely to his energy and enthusiasm."

Mrs. Henry H. Atkinson

On December 11 in Philadelphia passed to her rest one of the very few remaining members of the early staff of Harpoot Station in the Near East Mission.

Tacy A. Wilkinson, born in Salem, Nebraska, July 3, 1870, became a member of the First Congregational Church of San Francisco after living for a time in Kansas and Oregon and teaching. She graduated from Pacific University, Oregon, in 1899. Soon after, having occasion to visit Lane Hospital in San Francisco, she met Henry Atkinson who was then intern there, and they were engaged in 1900. They were married in July, 1901, and the same month sailed for Turkey, arriving in Harpoot in May, 1902.

Harpoot was a large station at that time with a college and many outstations. But it had no hospital. During Dr. Atkinson's service the Annie Tracy Riggs Hospital was built to serve a wide and populous territory; the Atkinsons had secured most of the funds during a furlough, and it was opened in October, 1910. Another milestone was the formation in 1904 of the Asia Minor Medical Association with fifteen charter members, medical missionaries of the American Board. A number of letters from Mrs. Atkinson printed in the MISSIONARY HERALD describe journeys in Turkey and the interesting cases of patients.

Then came the War. Armenians were deported. Dr. Atkinson and the hospital staff visited the camps of exiles, "carrying quinine pills in one pocket and cholera tablets in the other," and doing much relief work. The hospital also filled with wounded. Dr. Atkinson caught the typhus from many patients with that disease, and died on Christmas Day, 1915.

Mrs. Atkinson stayed on two years longer, coming to America in May, 1917. She had three children to live for and care for: two daughters and a son, Henry, who became a minister; he died in 1934. For awhile living in East Northfield, during her later years she lived in Philadelphia with her daughter Harriet who writes of her, "She started at the age of fifty-nine to study Greek. Every day she would read some from her little Testament. She loved it, for it gave her such an insight into the Scriptures. The great accomplishment of her last years was her little book, *Guide to the Study of Revelation.*" Wrote Alice Atkinson Johnson (Mrs. Raymond) from Minnesota, "Dr. Vram Nedurian, who used to help Father in the hospital in Turkey, attended Mother when she went."

The Chronicle

APPOINTMENT

Miss Mary A. Beals of East Bridgewater, Massachusetts, for a three-year

Piedmont College

The best work of Piedmont College is done by its students who become teachers in the rural schools of the Southeast.

GEORGE C. BELLINGRATH, *President,*
Piedmont College, Demorest, Georgia

term as teacher at Inanda Seminary, South Africa.

FURLOUGHS AUTHORIZED

Rev. and Mrs. James M. Hess and Dr. and Mrs. Edward W. Wilder of the Madura Mission, beginning in April, 1938.

Miss Olive Nelson of the Madura Mission, beginning in June, 1938.

SAILED FOR THE FIELD

Mr. and Mrs. Carl W. Phelps, from New York, December 8, returning to Kodaikanal, South India.

Mr. Herbert A. Thompson, from New York, January 5, joining the staff of the school at Kodaikanal, South India.

Miss Minnie A. Tontz, from New York, January 5, returning to the East Africa Mission.

Miss Mary A. Beals, from New York, January 5, joining the staff of Inanda Seminary, South Africa.

ARRIVALS ON THE FIELD

Miss Annette Beals (R.N.), in Manepay, Ceylon, in November joining the Ceylon Mission.

Mr. and Mrs. Carl W. Phelps, in Kodaikanal, India, January 4, returning to the High Clerc School, Kodaikanal.

ARRIVALS FROM THE FIELD

Dr. Alan B. Taylor of Durban, Natal, South Africa, in New York, December 13.

Miss Edith Curtis of Osaka, Japan, in San Francisco, December 21.

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MARRIAGE

Miss Helen Haight, formerly of Talas Hospital, and Mr. Djevad Orhan of the Standard Oil Company, December 3.

DEATHS

Mrs. Tacy W. Atkinson, missionary in Turkey, 1901–1915, at Philadelphia, Pennsylvania, December 11.

Abraham A. Cressman, veteran home missionary pastor, in his 89th year, at Lincoln, Nebraska, December 11.

Rev. Thomas E. Stevenson, pastor of Grace Church, Boulder City, Nevada, an inter-denominational project sponsored by the Home Missions Council, at Boulder City, December 24.

Miss Mary G. Webb, missionary in Turkey, 1890–1928, in Beirut, January 4.

Miss Lillian S. Cathcart, for fifty years a teacher with the American Missionary Association at Kings Mountain, North Carolina and Talladega and Marion, Alabama, at Washington, D. C., January 4.

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North China Carries On

By Rowland Cross

THE reports of what is happening in China might lead some to think that there is little going on in church and school and hospital. Rather, I should say there is an intensification of the need for religious work, and in many places unusual opportunities for doing it.

The broadcasts that the National Christian Council has been sending out each Sunday night give a picture of religious activities going on in many parts of China. The main emphasis is upon war relief, an imperative and immediate need, but where conditions are more settled it is possible to carry on a program of religious work.

In the Peiping-Tunghsien field, for instance, the four middle schools have a total enrollment now (December 14) of 2,350, about 1,000 less than last year. The two middle school evangelists are hard at work with chapels, Bible classes, personal discussions, group meetings. Mr. Wei, the past two months in Tunghsien planned with a student committee special Saturday night student services of worship. Two were held in the large Cheng Tao T'ang which was well filled. The gowned choir had a processional. The whole service was very worshipful.

The speaker one Saturday night was Mr. P'eng; and at the other, Mr. Chang Heng-ch'iu, both preaching at the Sunday morning service also. On December 5 there was a reception of members, when twenty took the first step, and twenty-four were baptized, the large majority being men and women students. At the Teng Shih K'ou Church about the same time over twenty joined the church and a number took the first step.

The Rural Service Center is holding one of its most successful winter schools; forty men students from the country area are enrolled. For the last two weeks the entire Women's Bible School in Peiping, the girls of the Normal Training Class at Goodrich School, and others, will attend, making a school of about eighty, the largest in its history.

At the North Chapel in Peiping there is a Sunday morning audience of about sixty adults. On week nights at the street chapel a large group meets for singing and Bible study. The Frame Memorial has two English classes on weekdays, Bible classes on Sunday, a primary school of over forty boys and girls, most of whom come to Sunday School too.

Country classes are being held in several places. Mrs. Frame, returning from a trip to the Shun I Hsien district, reported an unusual readiness there to hear the Gospel message. Lewis Gilbert reports from Tientsin a country trip of Pastor Huo and himself as one of the best he ever took. The interdenominational class for volunteer church workers will hold its second session February 15-March 15 in Tunghsien.

From Shansi we hear that Ming I Middle School, with a small enrollment of students but a large number of faculty, is holding classes in Chi Shan where a number of our missionaries are refugeeing.

No recent word has come from Fenchow, but we know that the hospital is crowded and that Mr. Leger and probably Miss Meebold are busy in that city. Ming Hsien Middle School has moved away from Taiku, but the missionaries are remaining, and we have no doubt that the hospital is full. Ray Moyer and Elmer Galt are planning to go in with hospital supplies within a week.

In spite of the hardships under which many of our missionaries are laboring, there are unique opportunities for spiritual fellowship, for worthwhile sharing on the higher ranges of living. When one considers these things he can say without hesitancy, "What a privilege to be in China today!"

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